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THE  
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O F  
R E T R I B U T I O N;  
O R,  
A SERIOUS WARNING  
T O  
GREAT BRITAIN AND HER COLONIES,  
Founded on unquestionable EXAMPLES of  
GOD'S TEMPORAL VENGEANCE  
A G A I N S T

Tyrants, Slave-holders, and Oppressors.

The Examples are selected from *Predictions* in the Old Testament, of NATIONAL JUDGEMENTS, which (being compared with their actual Accomplishment) demonstrate “*the sure Word of Prophecy,*” as well as the *immediate Interposition of DIVINE PROVIDENCE, to recompence impenitent NATIONS according to their Works.*

By GRANVILLE SHARP.

“The People of the Land have used *Oppression*, and exercised *Robbery*,  
“and have *vexed the Poor and Needy*: yea, they have OPPRESS-  
“ED THE STRANGER WRONGFULLY,” &c. “There-  
“fore have I poured out mine Indignation upon them,” &c.  
“Their OWN WAY have I recompensed upon their Heads, saith the  
“Lord God.”

Ezek. xxii. 29—31.

L O N D O N:

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MDCCCLXXVI.

“ If thou seest the Oppression of the Poor, and violent  
 “ perverting of Judgement and Justice in a Province;  
 “ marvel not at the matter (*or will*) FOR HE THAT  
 “ IS HIGHER THAN THE HIGHEST REGARDETH,”  
 &c. Eccles. v. 8.—“ *The* Lord saw (it) and it dis-  
 “ pleased him that there was NO JUDGEMENT, and  
 “ he saw that *there was* NO MÂN, and wondered  
 “ that (*there was*) NO INTERCESSOR :” &c.—“ And  
 “ he put on the Garments of VENGEANCE for cloth-  
 “ ing, and was clad with zeal as a cloke. ACCORD-  
 “ ING TO THEIR DEEDS, ACCORDINGLY HE WILL  
 “ REPAY, fury to his Adversaries, RECOMPENCE (or  
 “ *Retribution*) TO HIS ENEMIES, TO THE ISLANDS  
 “ HE WILL REPAY RECOMPENCE,” &c. Isa. lix.—  
 “ How long will ye judge unjustly, and accept the  
 “ Persons of the Wicked? Defend the Poor and  
 “ Fatherless: do Justice to the Afflicted and Needy.  
 “ DELIVER THE POOR AND NEEDY: RID THEM  
 “ OUT OF THE HAND OF THE WICKED.” Pf. lxxxii.  
 2—4.—“ Remove Violence and Spoil, and execute  
 “ Judgement and Justice, TAKE AWAY YOUR EX-  
 “ ACTIONS FROM MY PEOPLE, SAITH THE LORD  
 “ GOD !” Ezek. xlv. 9.

[ 2 ]

THE  
L A W  
O F  
R E T R I B U T I O N.

THE AFRICAN SLAVE-TRADE  
has been publicly supported and encouraged by *the Legislature of this Kingdom* for near a century last past; so that the *monstrous destruction of the Human Species*, which is *annually* occasioned thereby, may certainly be esteemed a *National Crime* of the most aggravating kind, which (according to the usual course of God's Providence in the World) will probably draw down some exemplary vengeance upon the unrepenting Inhabitants of this Island! And, with respect to the *British Colonies*, the  
A uncha-

uncharitable practice of *Slave-holding*, especially in the West-India Islands and the more Southern Colonies, is grown up into a more enormous and destructive *Oppression* (whether we view the prodigious multitudes of the *Oppressed*, or the unconscionable severity of the *Oppressors*) than perhaps ever disgraced any other Nation at any one period of time !

The several attempts that have lately been made to justify these two branches of abominable National Iniquity by the Holy Scriptures, and especially by the permission therein granted to *the Israelites* to *purchase* and *retain Slaves* among them, have induced me to collect, from the History of *the Jews* in the several Books of Holy Scripture, some plain examples of God's Vengeance upon that particular Nation, expressly for this kind of *Oppression* ; which, I hope, will sufficiently prove that *Slavery* was ever detestable in

the sight of God, and consequently that a speedy Reformation is absolutely necessary (as well with respect to the *African Slave-trade*, encouraged in this Kingdom, as the *Toleration of Slavery* in the British American Dominions) if we mean to entertain the least hope of escaping a severe *National Retribution*, which (if we may judge by our present Civil Dissentions and horrid *mutual Slaughters of National Brethren*) seem ready to burst upon us !

I am well aware, indeed, how very unfashionable it is, now-a-days, to quote *Scripture*, when matters of *Law, Politics*, or *Trade* are called in question ; yet I flatter myself that the following examples, drawn from thence, are perfectly suitable to my present point, and consequently must have weight to convince all persons, who sincerely acknowledge the *Truth of the Scriptures*, that we have the greatest

reason to apprehend the infliction of some heavy Judgement from Almighty God upon these Kingdoms, on account of the monstrous load of Guilt which the British Subjects, *on each side of the Atlantic*, have incurred by the *Oppressions* above-mentioned.

In some former Tracts I have already shewn that the Servitude which the Jews, by the Mosaic Law, were permitted to exact of *their Brethren* (even when the latter were *sold* to them) was very much *limited*; that they were not to be treated as *Bond Servants* (1), but as *Hired Servants*; that the *Servitude* could not lawfully be extended beyond *seven years* (2),

(1) "If thy *Brother* (that dwelleth) by thee be waxen poor, and be *sold unto thee*, thou shalt not compel him to serve as a *Bond Servant* : but as an *Hired Servant*, and as a *Sojourner*, he shall be with thee," &c. Levit. xxv. 39, 40.

(2) "If thou buy an Hebrew Servant, six years he shall serve, and in the seventh he shall go out free for nothing." Exod. xxi. 2.

unless



unless the Servant loved *his Master* and Condition, and voluntarily demanded (3) of him to be continued in his Service ; and that, in every other case, it was

(3) “ And if the Servant shall *plainly* say, *I love* my Master, my Wife, and my Children ; *I will not go out free :*” &c. Exod. xxi. 5. Thus it is evident that the Jews could not acquire *any right* to the perpetual Service of their *Brethren*, John or Thomas, except by virtue of a *voluntary Contract*, which is something similar to that Clause in the Habeas Corpus Act concerning a Contract, which I thought myself obliged to acknowledge in my former Tract as an exception to the idea of Universal *Freedom* in this Kingdom. But in neither case can the *Contract* for Service be *implied* ; for in the latter the Contract must be *in writing* ; and the signing be clearly proved to be a *voluntary act*, without the least suspicion of *Duress* ; and in the former case it was necessary that the Servant should acknowledge, in a *Court of Record*, that he was *willing* to enter into such a Contract ; for the Hebrew Servant could not be made a *Slave*, unless he would “ *plainly say, I love my Master,*” &c. “ I WILL NOT GO OUT FREE : Then” (says the Text) “ his Master shall bring him *unto the JUDGES*” (which answers to the public *Acknowledgement* necessary in the other case to be made in a *Court of Record*) for without this the Hebrew Master had no authority to bore the Servant’s Ear in token of Bondage. Exod. xxi. 5, 6.

absolutely

absolutely unlawful to hold a Brother Hebrew in Slavery.

I have likewise shewn, that, under the glorious Dispensation of the Gospel, we are absolutely bound to consider ourselves as *Citizens of the World*; that every Man whatever, without any *partial distinction* of Nation, Distance, or Complexion, must necessarily be esteemed *our Neighbour*, and *our Brother*; and that we are absolutely bound in Christian Duty to entertain a *Disposition* towards *all Mankind* as charitable and benevolent, *at least*, as that which was required of the Jews, under the Law, towards their *national Brethren*; and, consequently, that it is absolutely unlawful for those, *who call themselves Christians*, to exact of *their Brethren* (I mean *their Brethren of the Universe*) a more burthensome Service than that to which the Jews were limited with respect to their  
*Brethren*

*Brethren* of the House of Israel ; and the Slavery, or involuntary Bondage, of *a Brother Israelite* was absolutely forbid.

These premises naturally lead us to consider the severe NATIONAL JUDGEMENTS which the Jews brought upon themselves principally *by exceeding these very limitations* which I have here specified : and the inevitable conclusion to be drawn from these examples is, that we are *absolutely* in danger of THE LIKE JUDGEMENTS, if we do not immediately put a stop to all *similar Oppression* by *National Authority* : because an uncharitable extension of the *said limits*, by those who call themselves Christians, will certainly be, at least, *as heinous in the sight of God* as the OPPRESSION OF BRETHREN under the Law ; and probably much more so, if we consider the purity and benevolence which is required of all Men under the Gospel Dispensation : and I have

clearly

clearly proved (I trust) that the permission to the Israelites, to keep *Bondmen of the Heathen* (or more properly the *Nations*, גוֹיִם) that were round about them, and of “the Children of the Strangers” that dwelt among them,” cannot be extended to *any other People* whatever except the *Israelites* themselves; and that even to them it was only *temporary*, during the Dispensation of the Mosaic Law, whilst they possessed the Land of Canaan, the former Inhabitants of which (*viz.* the seven abominable *Nations* of Palestine, expressly mentioned by name in the seventh Chapter of Deuteronomy, where the same Heb. Noun גוֹי, rendered *Heathen* in the former Text, is properly expressed by the English word *Nations*) the Israelites were expressly directed to drive out, kill, and destroy, *without pity* (4), and to make *no Covenant*

(4) “Thine eye shall have *no pity* upon them.”  
Deut. vii. 16,

with

with them (5) : and I hope I have also proved that *the remainder* of these particular wicked Nations; thus expressly doomed to destruction, were undoubtedly “ the *Heathen*” (or *Nations*) “ *that dwelt round about*” the Israelites, and “ the *Children of the Strangers*,” whom (and *whom alone*). it was lawful to hold in *perpetual Bondage* ; for otherwise that permission cannot be reconciled to God’s positive Commands, given in the same Law, to *love the Stranger*. “ The Lord your God is God of Gods, and Lord of Lords, a great God, a mighty and a terrible, *which regardeth not Persons*” (so that this was apparently a general Law, or Rule of Conduct, towards *all Persons*, except the People of those *particular Nations* which were expressly, *by name*, condemned to destruction by the hands of the Israelites, in other parts of

(5) “ Thou shalt make *no Covenant* with them, nor *show Mercy* unto them,” &c. Deut. vii. 2.

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the

the Law, for their abominable wickedness) “nor taketh Reward : he doth execute the Judgement of the Fatherless and Widow, and *loveth the Stranger*, in giving him food and raiment. “LOVE YE THEREFORE *the Stranger*” (and the Almighty inculcates a sympathetic concern for the welfare and happiness of *Strangers*, by reminding the Israelites of their own unhappy situation formerly in a *strange* country) “for ye” (says the Text) “were *Strangers* in the Land of Egypt.” Deut. x. 17 to 19. See also Levit. xix. 33, 34. “*Thou shalt love him*” (that is, *the Stranger*) “*as thyself*; for ye were *Strangers* in the Land of Egypt.”

*National* Wickedness, from the beginning of the World, has generally been visited with *National* Punishments : and surely no *National* Wickedness can be more heinous in the sight of God,

than

than a public toleration of *Slavery and Oppression* ! for Tyranny (in whatsoever shape it appears) must necessarily be esteemed a presumptuous breach of that Divine Command, in which “ *all Law is fulfilled*” (Gal. v. 14.) viz. “ Thou shalt love thy Neighbour as thyself.” Levit. xix. 18.

The Histories of all Nations, indeed, afford tremendous examples of *God's Vengeance* against Tyrants ; but no History is so proper to illustrate this subject (which now so nearly concerns us) as that of the Jews : for as the Knowledge of the *Divine Law* was revealed in a more particular manner to *that People*, and to others *only through them*, so the effect even of their Disobedience was an exemplary demonstration, from time to time, of *God's Vengeance*, as well as of *his Mercy*, for the instruction of all other Nations, amongst whom they

are now dispersed, as living monuments of the same to this very day : and we have the authority of an Apostle (6) to assert, that “ all these things happened  
 “ unto them for ensamples ; and they  
 “ are written” (says he) “ for our ad-  
 “ monition, upon whom the ends of  
 “ the world are come.”

One of the first and most signal instances of Mercy which the Almighty was pleased to shew that People, after they *became a Nation*, was, the restoring them to their *Natural Freedom* from the deplorable *Slavery* in which they were detained by a tyrannical Egyptian Monarch (7) : and the tremendous  
 Judge-

(6) 1 Cor. x. 11.

(7) —“ the Children of Israel sighed by reason of  
 “ *the Bondage*, and they cried ; and their cry came  
 “ up unto God *by reason of the Bondage* : and God  
 “ *heard their groaning*,” &c. Exod. ii. 23, 24.

“ And



Judgements whereby this deliverance was effected (*viz.* the Plagues of Egypt) are so many signal examples of God's *severe Vengeance against Slave-holders*, which ought to be had in everlasting remembrance, to warn all Nations of the World against the unnatural and baneful practice of *keeping Slaves*.

This deliverance from *Bondage* was frequently mentioned, even in the words of God himself, by his Prophets, from time to time (as I have before remarked) —“ Thus saith the Lord” (*i. e.* Jehovah) “ God of Israel: I brought you up “ from Egypt, and brought you forth “ *out of the House of Bondage* ;” (מִבֵּית עֲבָדִים, more *literally* “ from the House

“ And the Lord said, I have *surely seen the Affliction* “ *of my People* which are in Egypt, and have heard “ *their cry* by reason of their *Task-masters* : for I “ know their Sorrows, and I am come down to deli- “ *ver them* out of the hand of the Egyptians.”  
Exod. iii. 7, 8.

“ of

“ of *Slaves*”) “ and *I delivered you out*  
 “ of the hand of the Egyptians, and  
 “ out of the hand of *all that oppressed*  
 “ *you,*” &c. Judges vi. 8. — “ I re-  
 “ moved his *Shoulder from the Burden* ;  
 “ his *Hands were delivered from the*  
 “ *Pots* (8) : thou calledst in trouble,  
 “ and I delivered thee.” Psal. lxxxi.  
 6, 7.

The Israelites themselves were also particularly directed to remember this signal exertion of Divine Mercy and Power in the cause of *Popular Freedom* :  
 “ Remember that thou wast a *Servant*”  
 (*viz. a Slave*) “ in the Land of Egypt,  
 “ and that the Lord thy God brought  
 “ thee out thence through a mighty hand,  
 “ and by a stretched-out arm,” &c.  
 Deut. v. 15.

(8) In like manner there are multitudes of poor people retained in a *deplorable Bondage*, even to this day, in the *Potteries* of China.

It

It was surely for the moral purpose of stirring up in the Israelites a sympathetic concern for the Sufferings of the *Oppressed*, and more particularly of *Oppressed Strangers*, that they were so frequently reminded of their own former deplorable condition *in Slavery*, and of their miraculous *Deliverance* from thence; being expressly referred to their *own Feelings* and *Remembrance* of the cruel *foreign Tyranny*, which they themselves had so lately experienced in Egypt: —“ thou shalt not oppress a *Stranger* : “ for ye KNOW THE HEART ” (נפש, properly THE SOUL) “ OF A “ STRANGER, seeing ye were *Strangers* in the Land of Egypt.” Exod. xxiii. 9.

God also gave the Israelites due warning of the Danger of *Oppression*, by declaring that he would SURELY revenge the Cause of the injured *Stranger* : “ Thou

“ Thou shalt neither *vex a Stranger*,  
 “ nor *oppress him* ; for ye were *Strangers*  
 “ in the Land of Egypt. Ye shall not  
 “ afflict any Widow or fatherless Child.  
 “ If thou afflict them in any wise, and  
 “ *they cry at all unto me, I will SURELY*  
 “ *bear their cry*” (mark this, ye African  
 Traders of *this Island*, and ye *West-India*  
 and *British American* Slave-holders ! for  
 ye are all guilty of the like abominable  
*Oppressions*, and God will SURELY  
 avenge the Cause of *the Oppressed*) “ and  
 “ my wrath shall wax hot, and I will  
 “ kill you with the sword, and your  
 “ Wives shall be Widows, and your  
 “ Children fatherless.” *Exod. xxii. 21*  
 to 24.

And have not the careless Inhabitants  
 of Great Britain and her Colonies too  
 much reason also to apprehend that *the*  
*same God* (who *professes to bear the cry*  
 of oppressed *Strangers*, if they cry at

*all* unto him) will, sooner or later, visit these Kingdoms with some signal mark of his Displeasure, for the notorious *Oppression* of an almost innumerable multitude of poor *African Strangers*, that are harrassed, and continually wearing out, with a most shameful involuntary Servitude in the *British Colonies*! nay, and that by a public Toleration, under the sanction of Laws to which the Monarchs of England, from time to time, by the advice of their Privy Counsellors, have given *the Royal Assent*, and thereby rendered themselves Parties in *the Oppression*, and (it is to be feared) Partakers of the Guilt!

Let us not forget, before it is too late, that the Almighty has not only declared himself ready to “HEAR THE CRY” of *the oppressed Stranger*, but hath deigned to add to his glorious Name, *Jehovah*, a brief Remembrance of his merciful inter-

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position

position in behalf of an *enslaved Nation*:  
 “ I am the Lord your God” (or *Jebovah*  
 your God, said the Almighty to the  
 Israelites) “ which brought thee out of  
 “ the Land of Egypt, out of the House of  
 “ Bondage.” *Exod. xx. 1.* Thus the  
 Almighty Deliverer from *Slavery* vouch-  
 safed to set his own Divine Example  
 before the eyes of his redeemed People,  
 to excite Benevolence and Thankful-  
 ness; and the like Remembrance of  
 that glorious Redemption from *Slav-*  
*ery* was very frequently repeated from  
 time to time; which the Scriptures  
 sufficiently testify: but alas! the Isra-  
 elites profited so little by these whole-  
 some lessons, that it became necessary,  
 no less frequently, to remind them of  
 the dreadful Vengeance which would in-  
 evitably overtake them for their noto-  
 rious Oppressions of the Poor; for their  
 unjust Exactions of involuntary and un-  
 rewarded Service; and for exceeding the  
 limi-

*limitations of Bondage* (already recited) which the Law expressly enjoined !

“ For the *Oppression* of the Poor, for  
 “ the *Sighing* of the Needy, now will  
 “ I *arise*, saith the Lord ; and will set  
 “ him in safety from him that puffeth  
 “ at him,” or “ that would ensnare  
 “ him,” Psal. xii. 5.

The Princely Prophet *Isaiah* plainly declared to them, that their public Fasts and outward Humiliations were not only vain, but even offensive to God, while *such notorious Oppressions* continued among them. “ Behold” (said he) “ in the  
 “ day of your Fast, you find Pleasure,  
 “ and *exact all your Labours.*” (9) lviii. 3.  
 And

(9) Sunt inter quos Belgæ, qui hic intelligunt *Opera Servilia*, quæ a *Servis & Ancillis* hoc ipso die rigide exigebantur, ut aliis diebus. Οἱ δὲ — “ Παντας τας ὑποχειρις ὑμων ὑπονοσσητε,” — *Omnes Subjectos vobis affligitis* : quæ lectio (says *Vitringa*) absque emendatione facile subsistit.

And again, —“ Is it such a Fast that I  
 “ have chosen ? a day for a Man to af-  
 “ flict his Soul ? is it to bow down his  
 “ head as a bulrush ?” &c. “ Is not  
 “ this the Fast that I have chosen ?—  
 “ to loose *the Bands of Wickedness*, to  
 “ undo *the heavy Burthens*” (or rather  
*the Bundles of the Yoke*, אגרות מטה  
 plainly referring to the severe and *unjust*  
*Bondage of the Poor*) “ and TO LET  
 “ THE OPPRESSED GO FREE, and that  
 “ YE BREAK EVERY YOKE ?”—“ Is it  
 “ not to deal thy Bread to the Hungry,  
 “ and to bring the Poor that are *cast out*”  
 (or rather to bring the Poor that are  
*reduced, or depressed*, viz. as it were by  
 Tyrants ; for so the word מרורים seems  
 more properly to signify in this place)  
 “ *to thy House ?*” &c. Compare this

sistit.—And a little afterwards he adds, Prior inter-  
 pretatio de Operibus Servorum aut molestis exactionibus  
 Subditeratur, magna se commendat specie, estque mihi  
 in eam pronior animus.

with



with Deut. xxiii. 15, 16. (9) And he warned them of the Divine Justice that would pursue them for their Oppression and tyrannical Treatment of the Poor.

“ The Lord standeth up to plead,  
 “ and standeth to judge the People !  
 “ The Lord will enter into Judge-  
 “ ment with the Ancients (or *Senators*)  
 “ of his People, and *the Princes* thereof :  
 “ for ye have eaten up the Vineyard ;  
 “ *the Spoil of the Poor is in your Houses !*  
 “ What mean ye that ye *beat my*  
 “ *People to pieces*, and grind the Faces  
 “ of the Poor ? ” saith the Lord of  
 Hosts ! Isa. iii. 13 to 15.

The wicked practices whereby the Israelites reduced their poor *Brethren* to

(9) *Thou shalt not deliver unto his Master the Servant which is escaped from his Master unto thee : he shall dwell with thee (even) among you, in that place which he shall choose, in one of thy gates where it liketh him best : thou shalt not oppress him.* Deut. xxiii. 15, 16.

*Slavery*

*Slavery* are described by the Prophet Amos: "Hear this, O ye that *swallow*  
 " *up the Needy*, even to make *the Poor*  
 " *of the Land to fail*, saying, When  
 " will the New Moon be gone, that  
 " we may sell Corn? and the Sabbath,  
 " that we may set forth Wheat, making  
 " the Ephah small, and the Shekel  
 " great, and falsifying the Ballances by  
 " Deceit? That *we may buy the Poor*  
 " *for Silver* (10) *and the Needy for a Pair*  
 " *of Shoes*" (that is, comparatively speaking,  
 at a most contemptible price! whereby we may presume that *Slave-*  
*markets* were not so notoriously established at that time as at present; and that the *Bidders* were *few*, though the *Oppressed* were *many*) "yea, and sell  
 " the Refuse of the Wheat? The Lord  
 " hath sworn by the Excellency of Ja-

(10) " Ideo ut ubi solvere non poterunt, dent se  
 " nobis in Servitutem, ut mos erat illarum Gentium."  
*Grotius in locum.*

“cob, surely I will never forget any of  
 “these works. Shall not the Land tremble  
 “for this, and every one mourn that  
 “dwelleth therein?” &c. Amos viii.  
 4 to 8.

Here is a solemn Appeal from God to the *Human Understanding*: “Shall not  
 “the Land tremble for this!” that is,  
 for this same *abominable Oppression* of  
 the Poor (*the buying them for Slaves*)  
 in which Great Britain and her Co-  
 lonies are infinitely more guilty than  
 the People to whom this appeal was  
 made! and “shall not the Land”  
 (therefore) “even our Land, tremble for  
 “this, and every one mourn that dwelleth  
 “therein?” &c. Surely “God will  
 “never forget any of these Works,” my  
 Countrymen!

The Prophet Jeremiah manifestly  
 alluded to the like deceitful practices

of the Jews (whereby they reduced the Poor to *Slavery*) when he made a solemn protest against them in the Name of God :—“ Your sins” (said he) “ have  
 “ withholden good things from you.  
 “ For among my People are found  
 “ wicked (men): they lay wait as he  
 “ *that setteth Snares* ; THEY SET A  
 “ TRAP, THEY CATCH MEN. As a  
 “ Cage (or Coup) is full of Birds, so  
 “ are their Houses full of Deceit :  
 “ therefore they are become great, and  
 “ waxen rich. They are waxen fat,  
 “ they shine : yea, they overpass the  
 “ deeds of the Wicked ; they judge  
 “ not the cause, the cause of the Father-  
 “ less, yet they prosper ; and the right  
 “ of the Needy do they not judge.  
 “ Shall I not visit for these things ?  
 “ faith the Lord ! Shall not *my Soul be*  
 “ *avenged on such a Nation as this ?*” &c.  
 Jer. v. 26 to 29. Here again the Al-  
 mighty plainly appeals to the Human  
 Under-

Understanding concerning the Propriety, or rather the Necessity, of exerting the Divine Vengeance against such an *Oppressive Nation* !

And yet how inconsiderable was the crime of the Jewish Nation in this respect, if compared with the *numerous Bondage* and with the unbounded Oppression of the poor Negroes in the British Colonies ? Have we not therefore just reason to fear that God will “ *visit for these things* ? ” Does not the Word of God, which cannot change, appeal to us, my Countrymen, as well as to the Jews ? — “ *Shall not my Soul* ” (saith the Lord !) “ *be avenged on such a Nation as this* ? ”

The same Prophet, in the next chapter, declares *the Divine Vengeance* to be at hand : — “ For thus hath the Lord of Hosts said, — Hew ye down Trees,  
D “ and

“ and cast a Mount *against Jerusalem*.  
 “ This (is) the City to be visited ! she  
 “ is *wholly Oppression* in the midst of  
 “ her. As a Fountain casteth out her  
 “ Waters, so she casteth out her Wick-  
 “ edness : *Violence and Spoil* is heard in  
 “ her ; before me continually is *Grief*  
 “ *and Wounds* ! Be thou instructed, O  
 “ Jerusalem ! lest my Soul depart from  
 “ thee : lest I make thee desolate, a  
 “ Land not inhabited !” Jer. vi. 6 to 8.

But in vain were the Warnings of  
 the Prophet, till *the Judgements* them-  
 selves began to appear *in all the horrors*  
*of a hopeless War*, which began in the  
 ninth year (11) of King Zedekiah's  
 reign,

(11) “ And it came to pass in the ninth year of his  
 “ reign, in the tenth month, in the tenth day of the  
 “ month, that Nebuchadnezzar King of Babylon  
 “ came, he and all his host, against Jerusalem, and  
 “ pitched against it : and they built forts against it  
 “ round about.” 2 Kings xxv. 1.—“ In the ninth  
 “ year

reign, notwithstanding that the Monarch had previously rendered himself secure (as he thought) by his military preparations (in sending for *Horses* and *Men* from Egypt, to complete his standing Army) and had also made Pharaoh (another presumptuous military Tyrant) his Ally, which encouraged him to break his Oath and Covenant with the King of Babylon.

But “when Nebuchadnezzar King  
 “ of Babylon, and *all his Army, and all*  
 “ *the Kingdoms of the Earth, of his Do-*  
 “ *minion, and all the People, fought*  
 “ *against Jerusalem, and against all the*  
 “ *Cities thereof*”—then God ordered his Prophet to remind Zedekiah of that dreadful Vengeance, Defeat and Cap-

“ year of Zedekiah King of Judah, in the tenth month,  
 “ came Nebuchadnezzar King of Babylon, and all  
 “ his army, against Jerusalem, and they besieged it,”  
 Ec. Jer. xxxix. 1. See also chap. liii. ver. 9.

tivity, which had so often before been denounced as the necessary consequences of *Oppression and Injustice* ! — “ Thus  
 “ faith the Lord, the God of Israel”  
 (viz. to Jeremiah) : “ Go, and speak  
 “ to Zedekiah King of Judah, and tell  
 “ him, Thus faith the Lord ; behold,  
 “ I will give this City into the hand of  
 “ the King of Babylon ; and he shall  
 “ burn it with fire. And thou shalt  
 “ not escape out of his hand, but shalt  
 “ surely be taken, and delivered into  
 “ his hand ; and *thine eyes shall behold*  
 “ *the eyes of the King of Babylon*, and he  
 “ shall speak with thee *mouth to mouth*,  
 “ and thou shalt go to Babylon,” &c.  
 Jer. xxxiv. 1 to 3.

The impending *Vengeance* being then become *visible*, and consequently more tremendous, by the near approach of the Babylonian Army, that irresistible instrument in the hand of God, by  
 which



which the Jews had so often been subdued, the King's stubborn heart began to relent, and his *military confidence* to forsake him, which had before encouraged his *Injustice*; his firmness in *Worldly Politics* was shaken, and yielded to a sense of Guilt! It was upon this return of Conscience and right Reason that Zedekiah sent two Messengers, Passur and Zephaniah, to Jeremiah, saying, "Enquire, I pray thee, of the Lord for us; for Nebuchadnezzar King of Babylon maketh war against us; if so be the Lord will *deal with us* according to *all his wondrous works*, that he may go up from us," &c. See chap. xxi. ver. 1 and 2. But a very unwelcome answer was given to the Messengers, to be returned to their Monarch; for the Prophet confirmed all the heavy Judgements (12) which had before

(12) "Then said Jeremiah unto them, Thus shall ye say to Zedekiah: Thus saith the Lord God of Israel;

before been denounced, as well against the King, expressly by name, as against the City and its iniquitous Inhabitants, whose notorious *Oppressions* were now to be RECOMPENSED *upon their own heads*, MEASURE FOR MEASURE : — “ Now  
 “ is the end come upon thee, and *I will*  
 “ *send mine anger upon thee, and will judge*

“ Israel ; Behold, I will turn back the weapons of  
 “ war that are in your hands, wherewith ye fight  
 “ against the King of Babylon, and against the Chal-  
 “ deans which besiege you without the walls ; and I  
 “ will bring them *into the midst* of this City. And I  
 “ myself will fight against you, with an outstretched  
 “ arm, and with a strong arm, even in anger, and in  
 “ fury, and in great wrath. And I will smite the  
 “ Inhabitants of this City, both Man and Beast :  
 “ they shall die of a great Pestilence. And afterwards,  
 “ saith the Lord, I will deliver *Zedekiah King of Ju-*  
 “ *dah, and his Servants, and the People, and such as*  
 “ *are left in this City, from the Pestilence, from the*  
 “ *Sword, and from the Famine, into the hand of*  
 “ *Nebuchadnezzar King of Babylon, and into the*  
 “ *hand of their Enemies, and into the hand of those*  
 “ *that seek their Life ; and he shall smite them with*  
 “ *the Edge of the Sword ; he shall not spare them,*  
 “ *neither have Pity, nor have Mercy !*” Jer. xxi.  
 3 to 7.

“ *thee according to thy ways,* and will  
 “ RECOMPENSE *upon thee all thine abo-*  
 “ *minations,*” &c. Ezek. vii. 3. See also  
 the 4th, 8th, and 9th verses, to the same  
 effect. And afterwards, in the 11th  
 verse, one of the principal causes of  
 God’s *Vengeance* is mentioned:—“ *Vio-*  
 “ *lence*” (said the Prophet) “ *is risen*  
 “ *up into a Rod of Wickedness:* none of  
 “ *them shall remain,* nor of their mul-  
 “ *titude,* nor of any of their’s; neither  
 “ *shall there be wailing for them.* The  
 “ *time is come,* the day draweth near!”  
 &c.—And again, in the 23d verse:—  
 “ *Make a Chain*” (said the Prophet);  
 “ *for the Land is full of bloody Crimes,*  
 “ *and the City is full of Violence.*  
 “ *Wherefore I will bring the worst of*  
 “ *the Heathen,* and they shall possess  
 “ *their houses,*” &c. — “ *Destruction*  
 “ *cometh;* and they shall seek peace,  
 “ *and there shall be none.* Mischief  
 “ *shall come upon mischief,* and rumour  
 “ *shall*

“ shall be upon rumour,” &c.—“ The  
 “ King shall mourn, and the Prince  
 “ shall be clothed with desolation; and  
 “ the Hands of the People of the Land  
 “ shall be troubled : *I will do unto them*  
 “ *after their (own) way*, and according  
 “ *to their deserts*” (or rather *their own*  
*judgements*) “ will I judge them ; and  
 “ they shall know that I am the Lord.”

—Again, in the 12th chapter, the same  
 reason is clearly assigned for the pouring  
 out of God’s Vengeance :—“ Say unto  
 “ the People of the Land, Thus saith  
 “ the Lord God of the Inhabitants of  
 “ Jerusalem and of the Land of Israel ;  
 “ They shall eat their Bread with Care-  
 “ fulness ; and drink their Water with  
 “ Astonishment, that her Land may be  
 “ desolate from all that is therein, *be-*  
 “ *cause of THE VIOLENCE of them*  
 “ *that dwell therein.*” Ezek. xii. 19. The  
 nature of this baneful *Violence*, which oc-  
 casioned their *destruction*, is more parti-  
 cularly

cularly described by the same Prophet, in chap. xxii. ver. 7.—“ *in the midst of thee*” (still speaking of Jerusalem) “ have they dealt by *Oppression* with *the Stranger*” (mark this, ye British Slave-dealers and Slave-holders); “ in thee have they vexed the Fatherless and the Widow. Thou hast defiled mine holy things, and hast profaned my Sabbaths. In thee are men that carry tales to shed Blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness,” &c.—“ One hath committed abomination with his Neighbour’s Wife: and another hath lewdly defiled his Daughter-in-law,” &c.—“ In thee have they taken *gifts to shed Blood*: thou hast taken Usury and Increase, and thou hast greedily gained of thy Neighbours by Extortion, and hast forgotten me, saith the Lord God. Behold, *therefore*, I have

E

“ smitten

“ smitten mine hand at thy dishonest  
 “ gain which thou hast made, and at  
 “ thy Blood which hath been in the  
 “ midst of thee,” &c. Ezek. xxii. 7, &c.

Oh that the Subjects of the British Empire would seriously compare these crimes with their own practices ! they would then, surely, be sensible of their danger ; and that they have reason to expect the like, or rather much heavier, Judgements, than those denounced against the Jews ! For, besides the notorious *Adulteries*, and other acts of *Lewdness*, which many amongst us (from the frequency of such crimes) commit, even without shame or remorse, we have far exceeded the guilt of the Jews, I fear, in many of the other points also which provoked the Vengeance of the Almighty against them ! What “ *Violence*” amongst the Jews, before their Captivity, was ever  
 “ *risen*

“ *risen up into*” so destructive “ *a Rod of*  
 “ *Wickedness*” — as the AFRICAN  
 SLAVE-TRADE, now carried on  
 chiefly by our *Liverpool* and *Bristol* Mer-  
 chants? What “ *bloody crime*” among  
 the Jews was more notorious, and more  
 wickedly premeditated, than the late *In-*  
*vasion* and *Conquest* of the poor innocent  
 CARRIBEES at ST. VINCENT’s? And what Nation hath “ *dealt by Oppres-*  
 “ *sion with the Stranger*” so generally, so  
 inhumanly, and in so great a degree, as  
 our BRITISH AMERICAN SLAVE-  
 HOLDERS!—Have we not ample rea-  
 son to expect that the same tremendous  
 decree will, in God’s Justice, be ful-  
 filled upon these Kingdoms?—“ *De-*  
 “ *struction* cometh : and they shall seek  
 “ Peace, and there shall be none. Mis-  
 “ chief shall come upon mischief, and  
 “ rumour upon rumour,” &c. &c. &c.  
 —“ I will do unto them after *their*  
 “ (own) way, and according to *their*  
 E 2 “ (own)

“ (own) *Judgements* will I judge them !”  
 &c.

Nevertheless, God was pleased to offer the Jews a Choice in *their Fate*,—either to forsake their wicked King (who had forfeited all right to govern, by his neglect of *Justice* and *Natural Right*) and to fall away to the King’s Enemies, the Chaldeans ; or else to perish miserably in the City, and partake of it’s Destruction !—“ And unto this People” (said God to the Prophet Jeremiah) “ thou  
 “ shalt say, Thus saith the Lord ; Be-  
 “ hold, I set before you the way of  
 “ *Life*, and the way of *Death*. He that  
 “ abideth in this City shall die by the  
 “ Sword, and by the Famine, and by  
 “ the Pestilence : but he *that goeth*  
 “ *out, and falleth to the Chaldeans that*  
 “ *besiege you, he shall live, and his Life*  
 “ *shall be unto him for a Prey,*” &c.  
 Jer. xxi. 8, 9.

The



The Prophet, however, was directed to add to his message a word of advice to the *King* and *Court*, which shews that a seasonable repentance might, even then, have saved the State, and turned away the impending *Vengeance*.

It was such advice, too, as every other Monarch, who tolerates any *unnatural Bondage* or *Oppression* in his Dominions, ought seriously to consider, because the event proved it to be the best means of averting God's Anger, if the King had but persevered in it.—“ And touching  
 “ *the House of the King of Judah*” (continued the Prophet) “ say, — Hear ye  
 “ the Word of the Lord, O House of  
 “ David—thus saith the Lord; *Execute*  
 “ *judgement* in the morning, and  
 “ *deliver him that is spoiled* out of the  
 “ hand of the *Oppressor*, lest my Fury  
 “ go out like Fire, and burn that none  
 “ can quench (*it*), because of the evil  
 “ of

“ of your doings.” Jer. xxi. 12. This is a manifest declaration that *the Neglect of JUSTICE and RIGHT, and the Toleration of OPPRESSION*, were the principal causes of God’s heavy Vengeance against *that Royal House !*

The same advice was, by God’s Command, repeated by the Prophet to *the King himself* IN HIS PALACE (see the next chapter) :—“ Thus saith the Lord ;  
 “ Go down to THE HOUSE of the King  
 “ of Judah, *and speak THERE this word,*  
 “ and say, Hear the word of the Lord,  
 “ O King of Judah, that fittest *upon the*  
 “ Throne of David, thou, and thy Ser-  
 “ vants, and thy People that enter in by  
 “ these Gates” (that is, all Persons what-  
 “ ever that *enter in by* the Palace-gates, plainly including *the whole Court*, before whom the Prophet was to deliver his message) : “ Thus saith the Lord ;  
 “ Execute ye JUDGEMENT and RIGH-  
 “ TEOUSNESS,

"TEOUSNESS, and *deliver the Spoiled*  
 "out of the hand of THE OPPRES-  
 "SOR; and do no wrong, DO NO  
 "VIOLENCE TO THE STRAN-  
 "GER (13)," &c. — "For if ye do  
 "this thing indeed" (that is, if ye will  
*execute Judgement and Righteousness, deli-*  
*ver the Oppressed, &c.*) "then shall there  
 "enter in *by the Gates of this House*  
 "Kings sitting upon the Throne of  
 "David" (or rather "that sit," *i. e.*  
 reign, "for David upon his Throne")  
 "riding in Chariots and on Horses, he  
 "and his Servants, and his People"  
 (that is, the Court should continue and  
 prosper). "But if ye will not hear  
 "THESE WORDS, *I swear by my-*  
 "*self, saith the Lord*" (*i. e.* Jehovah)

(13) And what "*Wrong*" or "*Violence to the Stran-*  
 "*ger*" can be more *oppressive* than that of detaining  
 him in an *involuntary Servitude*, WITHOUT WAGES,  
 in a miserable, wretched *Bondage*, worse than that of  
*brute Beasts!*

“ that THIS HOUSE” (*i. e.* the Palace)  
 “ shall become a desolation.” Jer. xxii.  
 1 to 5. So that *the whole Court* were as  
 much interested to promote a speedy  
 Reformation, as *the King himself*. Thus  
 it is plain that *the King and Court* had  
 also a Choice given them of *Life and*  
*Death*, as well as the People; and, con-  
 sequently, that the Judgements de-  
 nounced were only *conditional*, in case  
 the warning was neglected; for it is  
 manifest that God mercifully tendered  
 to them (*even at the eve of their destruc-*  
*tion*) a continuance of the Monarchy  
 (*viz.* “ *Kings sitting upon the Throne of*  
*David*”) if they would but resolve to  
 “ *execute JUDGEMENT and RIGHTE-*  
*OUSNESS;*” to “ *deliver the Spoiled*  
*out of the hand of the OPPRESSOR;*”  
 and to “ *do no Wrong, NO VIOLENCE,*  
 “ *to THE STRANGER,*” &c. But the  
 Prophet also added much more *advice* to  
*the King and his Court*, though he was  
 not

not “*made of the King’s Council* (14);” for he boldly warned the Monarch by the tremendous examples of God’s Judgements upon three of his immediate Predecessors in the Kingdom; two of whom were *his own Brothers*, the  
Sons

(14) When a similar warning was given by a former Prophet to a wicked and inconsiderate Predecessor of Zedekiah, concerning *God’s impending Vengeance* for his misconduct, the haughty Monarch, puffed up with vain notions of his Royal Importance, arrogantly imposed silence on the Prophet, because he had undertaken the office of *an Adviser or Counsellor* to the King without *the etiquette* or formality of a Court Appointment:—“*Art thou made of the King’s Council?*” (said the Monarch :) “forbear; why shouldest thou *be smitten*?”—Upon which the Prophet *forbore* indeed to *reason with him*; but immediately pronounced upon him the severe sentence of God’s Condemnation, saying, “I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto *my Counsel* :” and it is remarkable, that, after *rejecting the Counsel* of God, the *very next Counsel* which this imperious Monarch was pleased to adopt was attended with the most dangerous and humiliating consequences, *both to King and Kingdom*, that could possibly have happened! nothing less than the delivery of both into the absolute power of their  
F Enemies!

Sons of King Josiah ; and the third *his own Nephew*, whom he immediately succeeded. They were all particularly mentioned by him in the proper order of their respective reigns, as we find by the copy of his Message or Remonstrance, preserved in the Collection of his Prophecies ; and, throughout the said Remonstrance, frequent allusions are made to the principal causes of the failure and destruction of each of them, which afford a most striking and interesting Lesson to Kings and Governors *in general* ; but it must have been *more particularly* affecting to Zedekiah, if we consider his critical situation at the

Enemies ! for after he had *silenced* the Prophet, “ then ” (says the Text) “ Amaziah King of Judah TOOK “ ADVICE, and sent to Joash, the Son of Jehoahaz, “ the Son of Jehu, King of Israel, saying, Come, “ let us see one another in the face.”—The war was *unjust* and *unreasonable* ; and, providentially, the King and his *wicked Advisers* were punished by the effects of their own *unprincipled Counsel*. See 2 Chron. xxv. 16—24.

time

time the Message was delivered to him, and that the Examples of *Vengeance*, to which the Prophet referred him, were *actually accomplished* in the Persons of his *nearest Relations* and *Predecessors*, who were *successively deprived of their Royal Dignity*, and carried away IN CHAINS into a *slavish Captivity*; the very fate which, the Prophet assured him, was to be his own !

But before I recite the remainder of God's Message to *the Court of Zedekiah*, it will be necessary for me to give some general account of that Monarch and of his immediate Predecessors, in order that the Remonstrance, in which they are all distinctly mentioned, may be more easily understood by the generality of Readers. It will likewise be necessary for me to prove, that the whole 22d Chapter of Jeremiah is included in that *Message*, or *Remonstrance*, which

the Prophet was then to deliver in the presence of the *whole Court* of Zedekiah. And I propose to insert also some remarks, as they occur, concerning the Prophet himself, and the order of time, in which he delivered the several tremendous predictions of God's *Vengeance* against these wicked Princes.

Zedekiah was the Son of that excellent Prince Josiah King of Judah, on whose account, expressly, *the dreadful Vengeance*, due to that wicked Nation, was postponed for several years, *viz.* till after his death.

The Scriptures mention four Sons of King Josiah, *viz.* “ the first-born, Johanan (or John) ; the second, Jehoiakim ; the third, Zedekiah ; and “ the fourth, Shallum.” 1 Chron. iii. 15.—What became of the eldest Son  
Johanan,



Johanan, or John, is not recorded (15), but all the others ascended the Throne of David; and first of all, the youngest Son *Shallum*, whom, on the death of King Josiah, “*the People of the Land took, and*” (as it seems, without re-

(15) —“ this *Johanan*” (says Bishop Patrick) “ is thought by many to be the same with *Jeboabaz*, who succeeded *Josiah* in the Throne. But he” (meaning *Jeboabaz*) “ was not his first-born, being but twenty-three years old when the People made him King; and after three months time his Brother, being put in his place, is said to be twenty-five years old. 2 Kings xxiii. 31, 36. Petavius” (continues the Bishop). “ hath said a great deal about this, in his Annotations upon Epiphanius ad Hæref. Epicur. p. 18. But after all” (says the learned Bishop) “ *I take the truth to be, that JOHANAN WAS HIS ELDEST SON, but died before his Father: and therefore is not mentioned in the Book of Kings; as*” (continues he) “ *Jeboabaz is not mentioned here, being made King by the People of the Land, and presently dethroned.*”—In the latter part of this remark, however, the worthy Bishop is apparently mistaken; for the same King, who was sometimes called *Jeboabaz*, is certainly mentioned in that very Text (1 Chron. iii. 15.) on which the Bishop made this remark, though mentioned, indeed, under a different name, viz. *Shallum*.

him at *Jerusalem* (18) (2 Chron. xxxvi. 3.) and afterwards "PUT HIM IN BANDS  
 "at *Riblah* (19) in the Land of *Hamath*,  
 "that

(18) "And the King of Egypt put him down at  
 "Jerusalem, and condemned the Land in an hundred  
 "talents of silver, and a talent of gold." 2 Chron.  
 xxxvi. 3.

(19) *RIBLAH* was the fatal place where King *Zedekiah* was afterwards judged and condemned by the King of Babylon, and where his Sons were slain before his eyes. Jer. lii. 9. The Text also informs us, that "he" (the King of Babylon) "slew also all the Princes  
 "of Judah in *RIBLAH*." Jer. lii. 10. There is something very remarkable in the meaning of these names, *Riblah* and *Hamath*, when compared with the dreadful Vengeance executed therein. *Riblah* (רבלה) was capable of being interpreted (though it likewise has a different meaning) as follows, viz. "Rixa"—"aut  
 "jurgium inveteratum vel conturbatum, five jurgium  
 "defluens;" (see the Interpretation of Scripture Names annexed to the London Polyglot, Vol. VI.) and *HAMATH* (חמת) "Ira vel indignatio, aut calor," &c. (*ibid.*); that is, the City of Strife, or severe Chiding, in the Land of Wrath, or fiery Indignation. Now it must appear very remarkable, I say, if we consider the interpretation of which these names are capable, that God should incline two foreign Conquerors (who had no connection with each other, but, on the  
 contrary,

“ that he might not reign in *Jerusalem*” (2 Kings xxiii. 33) (20) there being, probably, some reason to apprehend, that he would attempt to supplant his elder brother *Eliakim*, whom the Egyptian Conqueror had thought proper to set up in his stead upon “ *the Throne of David* ;” and therefore, to secure the

contrary, were mortal Enemies) to execute his *Vengeance* upon different Kings of Judah *exactly at the same place*, viz. the City of *Strife*, in the Land of *Wrath* : inſomuch that one would ſuppoſe theſe names to be given afterwards, in remembrance of God’s *ſevere Vengeance* already executed therein ! And yet, we find, they were the ancient names of thoſe places, mentioned in Moſes’ account of the Iſraelitiſh boundary, Numb. xxxiv. 8, 11. And though the names are really capable of bearing a different and more favourable interpretation, yet, to the Jews, who were nice obſervers concerning the real meaning of names, the poſſibility of interpreting the names of theſe fatal places, in the awful ſenſe which I have mentioned, muſt render the accompliſhment of *God’s Vengeance* therein much more ſtriking and remarkable !

(20) “ And Pharaoh-Nechoh put him in bands at Riblah in the Land of Hamath, that he might not reign in *Jerusalem*,” &c. 2 Kings xxiii. 33.

due exactly *the same method* in restoring “ *the Sceptre of Judah*” to “ *the House of David*,” and in declaring the Establishment of *the National Law and Religion*, by putting a respectful memorial of the sacred Name of *Jehovah* upon the new-raised Monarchs !

In the beginning of Jehoiakim’s reign, though Judea and all Syria were then under the Egyptian Empire, the Prophet Jeremiah, in his 27th chapter (22),  
foretold

(22) —“ In the beginning of the reign of *Jehoiakim* the Son of *Josiah* King of *Judah*, came this word unto *Jeremiah* from the Lord, saying, Thus saith the LORD (or the LORD said) to me ; make ye Bonds and Yokes, and put them upon thy Neck, and send them to the King of *Edom*,” &c. The learned Dr. Lowth (Prebendary of Winchester in 1718) in his Commentary on this place, supposes that the Name of “ *Jehoiakim* *has crept into the Text*,” &c. “ instead of *Zedekiah*.” “ This emendation” (says he) “ is confirmed by comparing this verse with the 3d, 12th, and 20th verses of this chapter, and with the beginning of the next.” — But these verses, however,

foretold the universal Empire of “Nebuchadnezzar King of Babylon,” even before

ever, are far from confirming the proposed emendation: all that can properly be said of them in this respect is, that they have occasioned, in some Writers, the supposition of an Error in the Text, which has been very well answered by others. But there is a better evidence in favour of the Doctor’s supposition than what he has mentioned, because the latter really contains no difficulty, if the 3d and 6th verses be considered as *prophecies*\* of the future reigns of *Zedekiah* and *Nebuchadnezzar*: but the evidence, which he has *not* mentioned, leaves much more room for the supposition of a various reading in the Text; for the *Syriac Version* has really the reading which that learned Gentleman supposes to be the true one, viz.

ܠܗܝܝܬ ܕܡܠܟܘܬܐ ܕܢܒܘܚܕܢܥܙܪ — “in the  
“beginning of the reign of *Zedekiah*,” instead of “in  
“the

\* “These things” (says the learned *Lightfoot*) “are to be understood to be spoken *prophetically* concerning *Zedekiah*, as well as concerning *Nebuchadnezzar*’s Sonnes; for the Lord by the Prophet foretells that *Nebuchadnezzar* should reign, and his Sonne and Grandschilde after him; and therefore must the Prophet presently make Yokes and Bonds, and put them of his own neck in token of Judah’s subjection, which indeed begun in the very next year. And he foretells us withall that *Zedekiah* should reign, and that divers Kings should send Messengers to him, and by them should *Jeremy* send those Yokes to those Kings,” &c. *Harmony of the Old Testament*, p. 149 and 150.

before that great Warrior was King of Babylon (23), his Father *Nabopollassar* (who

“ the beginning of the reign of *Jehoiakim*.” This evidence certainly proves, either that the Hebrew Copy, from which the version was made, had really the reading supposed by Dr. Lowth, or else that the Translator himself thought (like Dr. Lowth) that the word “ *JEHOIAKIM* had crept into the Text instead of “ *ZEDEKIAH*,” and therefore was willing to correct the supposed error in his new version : and as the latter is neither *impossible* nor *improbable*, the evidence of the Syriac Version must by no means be admitted to invalidate the present Hebrew Reading, especially as the latter is confirmed, not only by all the ancient Hebrew Manuscripts that have hitherto been collated, but also by the Targum of Jonathan, who flourished 100 years before the destruction of the second Temple, as Bishop Walton relates \* ; so that his Translation is *older* than the *oldest* Syriac Version, which is sufficiently proved in the Prolegomena to the Polyglott Bible by the same learned Bishop. The *whole verse* is wanting in the *Greek Version*, so that no evidence can be drawn from thence.

(23) Which was not till the latter end of the third year of *Jehoiakim* ; for part of the third and part of the fourth years of *Jehoiakim* were included in the first

\* “ Floruit hic centum annis ante Templi secundi vastationem, ut habetur in Talm. Tract. de Sabbato, c. 11.”—In *Biblia Polyglotta Prolegom.* p. 84.

(who was also called *Nebuchodonosor* (24) being still alive. The Prophet was directed

first year of Nebuchadnezzar. Compare Dan. i. 1. with Jer. xxv. 1. This was the earliest computation (there being two) of Nebuchadnezzar's reign; for Dean *Prideaux* remarks, that "*Daniel* begins his computation from the time that *Nebuchadnezzar* was sent from Babylon by his Father on this expedition" (for he is speaking of Nebuchadnezzar's success in recovering Syria and Palestine from Pharaoh-Nechoh) "which" (says he) "was in the latter end of the third year of Jehoiakim," &c. (See Connections, part I. p. 63.) "But, according to the Babylonians, his reign is not reckoned to begin till after his Father's death, which happened two years afterwards; and both computations being found in Scripture, it is necessary to say so much here for the reconciling of them." *Ibid.* p. 60.

(24) The learned Archbishop *Usher* shews, that *Nabuchadonosor* was a name given to *Saosduchinus*, the Successor of Esarhaddon in the Assyrian and Babylonian Empire; and that he was the *Nabuchadonosor* mentioned in the Book of Judith (See his Annals under the years of the world 3336 and 3347.) That *Chynaladan* (called also *Sarac*) succeeded this *Nabuchadonosor* in the Empire A. M. 3356: that Nabopolassar (the Father of Nebuchadnezzar), who was Commander in Chief of his Forces, rebelled against his Master *Sarac*, and jointly with *Astyages* (called also *Assuerus*),

rected to make *Bonds* and *Yokes*, and put them upon his own neck, and to send

*Assuerus*), King of the Medes, conquered Sarac, and took *Nineveh*. And it seems that Nabopollasar at that time had assumed the name of *Nabuchodonosor*, the great Ancestor of his Master; for, according to Archbishop *Usher*, Nabopollasar is mentioned under that name in the Book of Tobit (A. M. 3378), viz. “Nabopollasarus Babylonius, à Saraco (five Chynadano) Assyriorum & Chaldæorum Rege præfectus exercitui,” (the example should warn Monarchs against the keeping of great Standing Armies) & “Astyages à Patre Cyaxare Mediæ Satrapa constitutus, affinitatem ineuntes (Amyiti Astyagis Filiâ Nebucadnesari Filio Nabopollasari desponsatâ) junctis viribus Niniven, & in eâ Saracum Regem, expugnant: quemadmodum ex Alexandri Polyhistoris fragmento (à Cedreno, qui illud citat, minimè intellecto) colligimus. Quomodo & in fine Græci Tobiti legimus; cœpisse Niniven NABUCHODONOSORUM (five *Nabopollasarum*) & ASSUERUM (five *Astyagen*, *Assueri* quoque nomine, Danielis ix. i. appellatum :) Superfite adhuc Tobîâ juniore qui, capta Samariâ à *Salmanasare*, in Assyriam cum Patre deportatus, annis 127 (vel 99, ut habet Latina, ex Chaldaico expressa editio) vixisse dicitur,” &c.—So that Tobit had the satisfaction to see *God’s Vengeance* executed upon that mighty Instrument of God’s Wrath the Assyrian Empire, which had enslaved and carried away his Countrymen the Israelites from their ancient Inheritance.

them



them afterwards to the Kings of several neighbouring Nations, with a most awful message from God concerning the rising power of the Babylonian Monarch : —“ And now” (said the Prophet, in the Name of the Lord, or *Jehovah*, of Hosts, the God of Israel, see ver. 4.) “ have I “ given all these Lands into the hand “ of Nebuchadnezzar *the King of Babylon, my Servant ;*” &c.—“ and all “ Nations” (many of whom are expressly mentioned in the third verse) “ shall serve HIM, and his son, and “ his son’s son, until the very time “ of his Land come” (for the Empire continued for *three lives* or *successions*, until the Babylonian measure of iniquity and oppression was fulfilled in the reign of Belthazar (25), when the *Medes* and *Persians*

(25) The several Histories cited by the learned Grotius, in the 16th Sect. of his 3d Book *de Veritate Religionis Christianæ*, concerning the Chaldean Monarchs, are by no means well chosen for the laudable purpose

name, was not *King of Babylon* when the Prophecy was delivered, as I have already remarked. But after this *foreign Conqueror* had really appointed a *King of Judah*, and given him the name of **ZEDEKIAH** (*the very name foretold by the Prophet*), such an extraordinary circumstance would add unquestionable authority to the truth of *Jeremiah's* mission, and would render *Zedekiah* and his Courtiers *inexcusable* (as they really were) for rejecting the earnest and repeated Remonstrances of that Prophet. (27).

This timely Prediction, therefore, in the reign of *Jehoiakim*, with the internal Proofs which it contained, concerning the necessity of *Zedekiah's* Submission

(27) If this probable confirmation of the word of Prophecy be duly considered, it will add much to the weight of the Observations which I have made in a preceding Note concerning the Truth of the Hebrew Text in the 1st verse of this chapter.

to

to the Babylonian Yoke, seems to have been absolutely necessary to enable the Prophet to confute the many *false Prophets, Diviners, Dreamers, &c.* (see 9th verse) who were (afterward, in *Zedekiah's* reign) publickly employed to excite the People to shake off *the Babylonian Yoke.*

The Prophet was also forewarned in the beginning of *Jehoiakim's* reign (as the same chapter testifies) that the Kings of Edom, Moab, Ammon, Tyre, and Zidon would send Messengers to a "*Zedekiah* King of Judah;" all which Kings (as Grotius remarks) (28) were subdued by Nebuchadnezzar; and therefore it is not improbable that the said Messengers or Ambassadors were sent to *Zedekiah* for the purpose of forming

(28) Omnes enim hi Reges subjugati a Nebuchadonosofo. Vide infra xlviii. xlix. Comment on the 3d verse. Annot. ad Vet. Test. p. 221.

phet having not only foretold the reign of Nebuchadnezzar, and the reign of Zedekiah (*a name* not applicable to *Zedekiah* himself till the Babylonian Conqueror thought proper to give it him, so that no worldly prudence could foresee such an event), but had also foretold the very circumstance in which they themselves were concerned, *viz.* that *Messengers* should be sent to this *Zedekiah* by such and such Kings!

In what year these Messengers or Ambassadors really arrived at Jerusalem, or returned from thence, does not appear; but as the *Yokes* were, first of all, *to be put upon the Prophet's own neck*, before he was to send them to the Kings (compare the 2d and 3d verses), and as it appears that he really wore such a wooden *Yoke*, as a sign against them, in the Temple, so late as the 4th year of Zedekiah, when a false Prophet took it

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from

from his neck, and broke it, and thereby occasioned a further command respecting those Kings, *viz.* that the Prophet should “make for them *Yokes of Iron* (31),” it seems most probable that *the wooden Yokes* first ordered had not *then* been sent to them; and, consequently, that the Messengers of those Kings had not as yet arrived at Jerusalem (for, undoubtedly, the Prophet would obey the Divine Command as soon as he had the proper opportunity of doing so); and as *Zedekiah* went to Babylon *in the same year* (see Jer. li. 59.) it is likely the Messengers did not *arrive*, nor he *rebel*, till the year following. Nevertheless, in that year (the fourth of Zedekiah) the Prophet declared the Message to Zedekiah himself, which he had before been charged

(31) “Thus saith the Lord; Thou” (Hananiah) “hast broken *the Yokes of Wood*, but thou” (Jeremiah) “shalt make for them *Yokes of Iron*.” Jer. xxviii. 13.

are now sitting under the IRON YOKES of *unnatural, arbitrary Governments*, subjected to the WILL AND PLEASURE of their respective Sovereigns, instead of LAW ! And if the particular History of any, or perhaps all, of these *Nations* be carefully examined, it will not, I believe, be found that any of them were ever reduced to such a deplorable state of *national Misery*, till by *national Wickedness*, and *public Contempt* of God's *eternal Laws*, they had rendered a *national RETRIBUTION* strictly necessary, according to the unerring Rules of eternal Justice ! All hopes, therefore, of REDRESS to *these enslaved Nations* must be vain, without a sincere reformation of manners in each Nation respectively, and without *public* and most earnest *national* or *general* endeavours to obtain *Reconciliation and Forgiveness* from THE KING OF KINGS ; as nothing but *a strict Obedience* to HIS LAWS can render  
any

*any Nation truly FREE.* Jeremiah made the same declaration also to the *Priests* and *People* that he had made to the *King* :—“ Also I spake” (says he) “ to “ *the Priests*, and to *all the People*, saying, Thus saith the LORD ; Hearken “ not to the words of your *Prophets* “ that prophecy unto you, saying, Be- “ hold, the Vessels of the Lord’s House “ shall now shortly be brought again “ from Babylon ; for they *prophecy a* “ *Lye* (32) unto you. Hearken not “ unto them ; *serve* the King of Baby- “ lon, and *live*. Wherefore should “ this City be laid waste ?” Jer. xxvii. 16, 17.

(32) These lying Prophets were probably bribed to favour the proposed *league* against Babylon, as some other wicked *Prophets* had been on former occasions, according to the testimony of the Prophet Micah :—“ And the Prophets thereof” (speaking of Jerusalem) “ *divine for money*.” Micah iii. 11. And *Nehemiah* also mentions a Prophet (one *Shemaiah*) who was *hired* to prophecy against him ;—“ for Tobiah and “ Sanballat had hired him.” Nehem. vi. 10 to 12.

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broken, as I before remarked, but he also pointed out the lying Prophet himself to the public observation, as a notable and undeniable token, that the Prophecies of *Jeremiah* were of Divine Authority!—"Hear now, *Hananiah*," (said the true Prophet): "the Lord" (*i. e. Jehovah*) "hath not sent thee; but thou makest this People to trust in a Lye. Therefore thus saith the Lord;—Behold, I will cast thee forth from the face of the earth: This Year thou shalt DIE, because thou hast taught Rebellion against the Lord. So *Hananiah the Prophet* DIED the same year, in the seventh month." Jer. xxviii. 15—17. That is, he died exactly two months after the Prediction, which was made in the fifth month of

phet had broken the Yoke from off the neck of the Prophet *Jeremiah*, saying, Go, and tell *Hananiah*, saying, Thus saith the Lord; Thou hast broken the Yokes of Wood, but thou shalt make for them Yokes of Iron." Jer. xxviii. 12, 13.

the



the fourth year of Zedekiah. Such Evidence, added to the former clear Tokens of Authenticity which this Prophecy of *the Yokes* carried with it, must render *Zedekiah* and his Courtiers totally inexcusable for neglecting the Divine Warning, and relying upon false Prophets.

Thus the propriety of considering the former part of the 27th chapter as a Revelation in the time of *Jehoiakim* (agreeable to the testimony of the Hebrew Text) is rendered apparent by the particular advantages which such a prior Revelation would afterwards give to the true Prophet, when he had to oppose the pretended Prophecies delivered in the fourth year of *Zedekiah*: and the remaining part of the 27th chapter, from the 12th verse, wherein the Prophet mentions his personal Address to *Zedekiah*, must necessarily be attributed

“ *Congregation.*” — Upon the Trial the Prophet persisted in his former declaration ; but at the same time assured them of Mercy and Reconciliation, in case they would but repent and reform : so that it was absolutely in their own power (through the Mercy of God) to have averted *the impending Vengeance.*

“ Therefore NOW” (said the Prophet)

“ *amend your ways and your doings, and*

“ obey the Voice of the LORD your

“ GOD ;” (and then he adds the condi-

“ tional Assurance of Peace) “ and the

“ LORD” (said the Prophet) “ *will re-*

“ *pent him of THE EVIL that he hath*

“ *Earth.* . So the Priests, and the Prophets, and all

“ the People heard Jeremiah speaking these words *in*

“ *the House of the LORD.*” Jer. xxvi. 1—7. Thus it

is manifest that the public exercise of the *National Re-*

*ligion*, agreeable to the *National Law*, was continued

even in the beginning of *Jehoiakim’s* reign, though he

was set up, and ruled under the authority of a foreign

Heathen Monarch (Pharaoh-Neco) ; for the 2d verse

testifies, that the People out of all the Cities of Judah

came to worship in the Lord’s House.

“ *pro-*

“ *pronounced against you.*” To this the Prophet added a short Remonstrance respecting his own case: — “ As for  
 “ me” (says he) “ I am in your hand :  
 “ do with me as seemeth good and meet  
 “ unto you. But know ye for certain,  
 “ *that if ye put me to death, ye shall*  
 “ *surely bring innocent blood upon your-*  
 “ *selves, and upon this City, and upon the*  
 “ *Inhabitants thereof;* for of a truth the  
 “ Lord hath sent me unto you, to  
 “ speak all these words in your ears.”

Jer. xxvi. 8—15. Whereupon he was acquitted and dismissed; for some of the Elders cited clear precedents, from the history of former times, concerning the legality of declaring *God's Vengeance* against *National Wickedness*: but though this prudent judgement of the Court of Justice saved *Jeremiah* for that time, yet it did not prevent the wicked Monarch *Jehoiakim* from murdering the Prophet's Colleague, *Urijah*, who likewise prophesied

the Prophet *Jeremiah*, in *that very year*, denounced the Judgement of God upon Jerusalem and Judea, by the hand of Nebuchadnezzar ; which proves, that the City was not, as yet, taken by him ; for in the fourth year of *Jehoiakim* he acquainted all the Inhabitants of Jerusalem, that—“ from the thirteenth year “ of *Josiah* the Son of *Amon*, King of “ Judah, *even to this day*” (said the Prophet), “ that is, the three and twentieth year, *the Word* of the Lord hath “ come unto me, and I have spoken “ unto you, rising early and speaking ; “ but ye have not hearkened,” &c.—

“ primum statuamus incidisse in annum Jehoiakimi  
 “ *tertium desinentem & imprimis quartum incipientem ;*  
 “ ita ut NEBUCADNEZAR venisse dicatur JEHO-  
 “ JAKIMI anno tertio desinente vel exacto, *sus autem pri-*  
 “ *mo currente*, qui respondebat partim anno illius tertio  
 “ (Dan. cap. i. 1.), partim vero *ejusdem* quarto (Jer.  
 “ xxv. 1.), propter diversa annorum initia, cum an-  
 “ nus tertius JEHOIAKIMI & primus NEBUCADNEZ-  
 “ ARIS idem principium non haberent,” &c. p. 11.

“ Therefore

“ Therefore thus saith the Lord of  
 “ Hosts” (Jehovah of Hosts) ; “ Be-  
 “ cause ye have not heard my words,  
 “ behold, I will send and take all the  
 “ Families of the North, saith the  
 “ Lord, and Nebuchadnezzar the King  
 “ of Babylon my Servant, and will  
 “ bring them against this Land, and  
 “ against the Inhabitants thereof, and  
 “ against *all these Nations* round about,  
 “ and will utterly destroy them, and  
 “ make them an Astonishment, and  
 “ an Hissing, and perpetual (42) De-  
 “ solations.”

(42) The word עולם, here construed *perpetual*,  
 does not necessarily bear that signification ; for it some-  
 times denotes a shorter period : so that Buxtorf inter-  
 prets it in his Lexicon as follows :—“ *Seculum*,” (says  
 he) “ tempus homini absconditum tam *infinitum* ו  
 “ *æternum* quàm *finitum*, ut Gen. xvii. 8. Exod. xxi.  
 “ 6. 1 Sam. i. 22. and xiii. 13. 2 Sam. xii. 10. וc.”  
 So that the words ולחרבות עולם may rather sig-  
 nify some limited term of *Desolations*—*Desolations of*  
 (or for) *an age*, or *a certain period*, as it is rendered in  
 the interlineary version of the London Polyglot Bible—  
 “ *In Solitudines Seculi*.” Buxtorf in his Lexicon re-  
 marks, that *Raschi* and *Aben Ezra* interpret the word

*peculiar People*, he *surely* would not spare them (45) !

The 36th chapter of Jeremiah, from the beginning to the 8th verse, is next in order of date, because it relates to transactions of the same year (*viz.* the fourth year of Jehoiakim, which must be during the Siege of Jerusalem by Nebuchadnezzar, who came up in the third year of Jehoiakim). The Prophet was then directed to write in the Roll of a Book all his former Prophecies, *from*

(45) “ And it shall be” (said God to the Prophet)  
 “ if they refuse to take the Cup at thine hand to drink,  
 “ then shalt thou say unto them, Thus saith THE  
 “ LORD OF HOSTS” (Jehovah of Hosts) ; *Ye shall*  
 “ *certainly drink.* For lo ! I begin to bring evil on the  
 “ *City, which is called by my Name, and should ye be*  
 “ *utterly unpunished ?—Ye shall not be unpunished :*  
 “ FOR I WILL CALL FOR A SWORD UPON  
 “ ALL THE INHABITANTS OF THE EARTH,  
 “ SAITH THE LORD OF HOSTS.” Jer. xxv:  
 28, 29. This Declaration hath been fulfilled upon  
 all Nations of the World at different times ; and *the*  
*Sword of God’s Wrath is still as active as ever !*

“ *the*

“ *the days of Jofiah*” to that time (46). See Jer. xxxvi. 1. The Book was wrote, however, by *Baruch* the Scribe, from the mouth of *Jeremiah*, who was then in prison (Jer. xxxvi. 5. (47); and *Jeremiah*

(46) “ And it came to pass in the fourth year of *Jehsiakim* the Son of *Jofiah* King of Judah, that this word came unto *Jeremiah*, from the LORD, saying, Take thee a Roll of a Book, and write therein all the Words that I have spoken unto thee against *Israel*, and against *Judah*, and against *all the Nations*, from the day I spake unto thee, from the days of *Jofiah*, *even unto this day*. It may be that the House of Judah will hear *all the evil* which I purpose to do unto them; that they may return every man from his *evil way*; that I may forgive their *iniquity and their sin*.” Jer. xxxvi. 1—3. So that *Repentance* might still have prevented “ *all the evil*.”

(47) “ Then *Jeremiah* called *Baruch* the Son of *Neriah*: and *Baruch* wrote from the mouth of *Jeremiah* all the Words of the Lord, which he had spoken unto him, upon a Roll of a Book. And *Jeremiah* commanded *Baruch*, saying, *I am shut up*; *I cannot go into the House of the Lord*: therefore go thou, and read in the Roll which thou hast written from my mouth, the Words of the LORD, in the ears of the People in the LORD’s House, upon the *Fasting Day*.” &c. Jer. xxvii. 4—6.

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he afterwards assigns them another date with more certainty. And to the same year (the fourth of Jehoiakim) that learned Prelate also places the 35th chapter, concerning the *Rechabites* (50); for, with good reason, he supposes that the circumstances therein related (concerning their refusal to drink the Wine which the Prophet had set before them by God's command) were transacted during the time of the Siege by *Nebuchadnezzar*, for fear of whom the *Rechabites* had taken shelter in the City.

In the ninth month (51) of the same year (two months after Baruch had read the

(50) “ —ingressi sunt Hierosolyma, Jer. xxxv. 11.  
 “ Ubi, quum de tempore præsentis dicant; *ita confide-*  
 “ *mus Hierosolymis*: colligimus capitis hujus historiam  
 “ de vino a *Rechabitis* recusato, eo tempore fuisse gef-  
 “ tam, quo Urbs à *Nebuchadnesare* fuit obsessa.”  
 (Dan. i. 1.) *Ibid.* ad A. M. 3398. p. 120.

(51) “ In manum Nebuchadnesaris tradidit Domi-  
 “ nus Jehoiakimum Regem Judæ, cum parte Instru-  
 “ mentorum Domûs Dei [Dan. i. 2.], *menfe videlicet*  
 “ *nono,*



the Roll of Prophecy in the Temple; which was in the seventh month) Jerusalem was taken (52) by Nebuchadnezzar,

“ *nono sive Cisleu* : ut colligitur ex aniverfario jejunio, quod in memoriam, ut videtur, hujus calamitatis (more apud Judæos recepto; Zachar. vii. 3, 5. & viii. 19.) eo mense observatum est [Jerem. xxxvi. “ 9.]” Ad A. M., 3398, p. 120.

(52) *Jos. phus* seems to have been desirous to conceal this fact from his *Gentile* Readers (notwithstanding that the *Jews* held a solemn Fast in the *ninth month*, in commemoration of this *National Calamity*, in the fourth year of *Jehoiakim*) ; for he mentions nothing of the Capture of Jerusalem, but only informs us, that in the fourth year of *Nebuchadnezzar*, and the eighth of *Jehoiakim* (in which he makes a mistake of four years), the Babylonian made war with great power, demanding tribute of *Jehaiakim*, or threatening to fight him ; and that the other, fearing the threats of the Babylonian, and purchasing peace with money, paid him the tributes which he had demanded for three years.

“ Τεσσαρα δε ετη βασιλευντος ηδη τε Ναβεχχοδονοσορ, “ ογδοος ην τω Ιωακιμω τω των Εβραιων εχοντι την αρχην, “ και στρατεύει μετα πολλης δυναμews επι της Ισδαιης ο Βαβυλωνιος, φορξ αιτων τον Ιωακιμον, η πολεμησην “ απειλων ο δε δεισας την απειλην, και την ειρηνην ανη- “ καταλλαξαμενος των χρηματων, ηνεγκεν αυτω φορξ, ως “ εταξεν επι ετη τρια.” Ant. Jud. Lib. x. c 7. p. 336.

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But

from taking more (56), or rather, perhaps, inclined him to leave the rest, that the Service of the Temple might be still continued, which it certainly was, as well as the *National Laws and Customs*, and also a *National Prince of the House of David* “upon the *Throne of David*,” notwithstanding that the Government was then held under the authority of a *foreign Heathen Monarch*; which was the fifth (if not the sixth) time (56) that the like extraordinary circumstances were fulfilled since the promise was made to King David that his *House* and

(56) The reason of my speaking dubiously, whether this was the fifth or sixth time that Jerusalem was taken since the promise to David, is, because I cannot produce sufficient authorities to prove that it was taken when King *Manasseh* was carried away captive by the King of *Affyria*, though it is very probable that the City was then also really taken, because *Manasseh*, after his restoration, thought it necessary to build walls, and add new fortifications to different parts of the City. See 2 Chron. xxxiii. 14.

*Kingdom*

*Kingdom* should be *establiſhed*. See 2 Sam.  
vii. 11—29.

In the *fiſth* year of Jehoiakim (tho' the *fiſt* year of his Vaffalage to Babylon), in the ninth month, a Faſt was proclaimed, in remembrance of God's Judgements in the preceding year (57)  
upon

(57) —“ in memoriam, ut videtur, *Urbis eodem*  
“ *ſuperioris anni menſe a caldæis captæ.*” Archbiſhop  
Uſher, ad A. M. 3399. Dean Prideaux ſays that the  
Faſt was held on *the eighteenth day of the ninth month*,  
and is ſtill kept by the Jews. He alſo ſuppoſed (as  
well as Archbiſhop Uſher) that *the City was then taken*  
*by the Chaldæans*: but ſee his words at length—“ The  
“ great Faſt of the Expiation, wherein Baruch read  
“ the Roll, as is above related, was annually kept by  
“ the Jews on the tenth day of the month *Tizri*, which  
“ answers to our *September*. Immediately after that  
“ Nebuchadnezzar invaded Judæa; and *having laid*  
“ *ſiege to Jeruſalem, made himſelf maſter of it in the ninth*  
“ *month, called Cifleu* (which answers to our *Novem-*  
“ *ber*), *on the eighteenth day of that month* (for on that  
“ day is ſtill kept by the Jews an annual Faſt in com-  
“ memoration of it even to this day); and having  
“ then taken *Jehoiakim* priſoner, he put him in chains  
“ to carry him to Babylon. But he having humbled  
“ himſelf

ral different Nations (60), then subject to the Dominion of *Nebuchadnezzar*, which, under the Providence of God, were to execute *the Divine Vengeance* upon the Jewish Nation (agreeable to the express terms of God's Covenant) for having neglected *the Divine Law* (the People being at that time notoriously *corrupt and wicked*), but more particularly for having neglected those parts of *the Law* which are *eternal*, viz. *the eternal Laws of JUDGEMENT* (or Justice) *and* *RIGHTEOUSNESS*, of which the Prophets were continually remind-

(60) “ And the Lord sent against him” (Jehoiakim)  
 “ Bands” (or Troops) “ of the Chaldees, and Bands  
 “ of the Syrians, and Bands of the Moabites, and  
 “ Bands of the Children of Ammon, and sent them  
 “ against Judah, to destroy it, according to the Word  
 “ of the Lord, which he spake by his Servants the  
 “ Prophets. Surely at the Commandment of the  
 “ Lord came this upon *Judah*, to remove them out of  
 “ his sight, for the sins of Manasseh, according to all  
 “ that he did, and also for the innocent blood that he  
 “ shed :” &c. 2 Kings xxiv. 2.

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ing them!—We have no further information from the sacred Text concerning the four remaining years of *Jehoiakim's* reign (61); only that he “*slept with*”  
 “*his Fathers* (62), and that JEHOIA-

CHIN

(61) For “*he reigned eleven years in Jerusalem.*”  
 2 Kings xxiii. 36.

(62) “It appears by this” (says the learned Bishop Patrick) “that *to sleep with one's Fathers* signifies no  
 “more than *to DIE, as they did.* For *Jehoiachim* was  
 “NOT *buried with them, NOR died in his bed:* but  
 “being taken by the *Chaldeans*, he died *as they led*  
 “*him out of JERUSALEM;* and, according to the  
 “Prophecy of *Jeremiah* (xxii. 18, 19.), they cast him  
 “out of the Gates, and he had burial of an Afs; that  
 “is, lay upon the ground unburied. Abarbinel  
 “thinks” (continues the Bishop) “he *died in the way*  
 “*to Babylon;* and his Body was left in the Highway,  
 “without any care taken to inter it: but it lay ex-  
 “posed to the Sun by day, and to the Frost by Night.  
 “xxxvi. *Jerem.* 30.” See on 2 Kings xxiv. 6.

The worthy Prelate is certainly right concerning the expression “*to sleep with one's Fathers;*” for that is always mentioned as a distinct thing from *the burial of any one:* as for instance—“AHAZ SLEPT WITH HIS  
 “FATHERS, and they BURIED him in the City, (even)  
 “in *Jerusalem;* but they BROUGHT HIM NOT into the

N

“Sepulchres

“ him prisoner in some fally (64)” (besides that it is *a mere supposition*), does not afford so literal an accomplishment of Jeremiah’s Prophecy as the account of Josephus, because the words “ *drawn* “ *and cast forth beyond the Gates of Jerusalem*” seem to imply that Jehoiakim’s death should be *in Jerusalem* (as Josephus has represented it); otherwise it could not well be said that he was “ *drawn and cast forth* BEYOND THE “ GATES,” if he did not die WITHIN THE GATES.

This second conquest of Jehoiakim by Nebuchadnezzar was the sixth (if not the seventh) time that *Jerusalem* was taken by *foreign Enemies* since the conditional promise was made to David concerning *the Establishment of his Throne*; and the Exaltation of *Jehoiachin*, by the

(64) Connections, Part I. p. 67.

Authority of the Babylonian Conqueror, was the *seventh Restoration* of “*the House of David*” to the “*Throne of David*,” after being *as often* delivered into the hands of their Enemies for neglecting God’s *Laws*; whereby the immediate interposition of DIVINE PROVIDENCE in the direction of Human Affairs is unquestionably demonstrated. But notwithstanding these examples both of God’s *Vengeance* and of his *Mercy* towards “*the House of David*,” the young King *Jehoiachin* (65) (alias *Jeconiah*, or *Coniah*)

(65) יהויכין is a name compounded of two words, יהוי-יכין *Jehoi-achin*, or *Jehov-ichin*, signifying *Jehovah will prepare*; or, according to some, “*Domini Præparatio, five Domini Firmitas*.” (See the Interpretation of Names in the end of the sixth Volume of Bishop Walton’s Polyglot Bible, p. 30.) A transposition of these two words (placing the last first) forms a name of the same import, though of a very different sound—יכין-יהו, *Ichin-Jehov*, or *Jechin-Jehov*: and that such a transposition of the name was frequently used is apparent, because from thence is derived, by *abbreviation*, another name of this Monarch, by which he

*Coniah*) very soon afterwards fell into all the wickedness of his Fathers, and, consequently, was rejected by the God of *Israel*; for the Monarch was speedily informed by the Prophet *Jeremiah*, that God had determined to deliver him up into the hands of his Enemies, and into the hands of *Nebuchadnezzar*, whose face he feared (66), though, it seems, he feared

he is sometimes mentioned, viz. יכנ-יה (1 Chron. iii. 16.) “*Jeconiah*” (or *Icon-Jah*), having the same meaning with both the forementioned names, though the learned Pafor, in his Greek Lexicon of the New Testament, renders it “*præparatus a Domino*,” which is more properly the meaning of *Coniah* (כניהו) or *Con-Jehov* (the name by which the Prophet *Jeremiah* has distinguished the same Monarch, in his 22d and 37th chapters), as י, the characteristical letter of the future tense, is omitted in the last-mentioned name.

(66) “As I live, saith the Lord, though *Coniah* the Son of *Jehoiakim* King of Judah were the Signet upon my Right Hand, yet would I pluck thee thence : and I will give thee into the hand of them that seek thy life, and into the hand (of them) whose face thou fearest, even into the hand of *Nebuchadnezzar* King of Babylon, and into the hand of the Chaldæans :”



*feared not GOD!* for the Text informs us that “*he did EVIL in the sight of the*”  
 “*LORD, according to all that his Father*”  
 “*had done.*” (2 Kings xxiv. 9.) And then immediately follows the account of *God’s Vengeance* against him!—“*At*”  
 “*that time*” (says the Text) “*the*”  
 “*Servants of Nebuchadnezzar King of*”  
 “*Babylon came up against Jerusalem,*”  
 “*and the City was besieged (67).*”  
 2 Kings xxiv. 10.

This

“*Chaldeans:*” &c. Jer. xxii. 24—28. This chapter contains also several other Prophecies against the Sons and Successors of King Josiah, in the exact order of their respective reigns, just as the Prophet repeated them (after they were fulfilled) in his Remonstrance to King *Zedekiah* and his wicked Court; though, undoubtedly, the Prophet had before declared them in due time, whilst each of the said Monarchs remained upon “*the Throne of David:*” but no other account remains of these particular Prophecies, except in this 22d chapter, which shall hereafter be proved (I hope) to be only an occasional *repetition* of them in the presence of *Zedekiah*.

(67) The Siege, here mentioned, is erroneously cited by Dean Prideaux in his *Connections*, Part I.

p. 67.

This *Vengeance* must have followed very close upon the footsteps of this King's *Iniquity*; for, it seems, “ *he reigned in Jerusalem*” (only) “ *three months*”—“ *and ten days.*” Compare 2 Kings xxiv. 8. with 2 Chron. xxxvi. 9.

“ *And when the year was expired*” “ *King Nebuchadnezzar sent and brought him to Babylon.*” 2 Chron. xxxvi. 10. That is, Nebuchadnezzar, first of all, sent *his Servants* (*viz.* his Army) against Jerusalem, who besieged

p. 67. as a transaction during the life of *Jehoiakim*; whereas nothing can be more plain than the narrative of the Sacred Text, wherein, after the Historian has mentioned the commencement of *Jehoiachin's* (alias *Coniah's*) reign, and his evil conduct, he proceeds next in course to this account of the *Divine Vengeance* in the 10th verse (which Dr. Prideaux has applied to the reign of *Jehoiakim*); and the Sacred Historian, still continuing the account of that Siege in the following verses, informs us, in the 12th verse, that *JEHOIACHIN* (expressly by name) *King of Judah went out to the King of Babylon*, he and his Mother, &c. so that there is not the least ground for placing the Siege in the reign of *Jehoiakim*.

the City (as I have already related from *the second book of Kings*) (68): but he did

(68) Dean Prideaux hoped to have solved the difficulty occasioned by his *own error* (mentioned in the preceding Note) by asserting that the Siege in the reign of *Jehoiachin* was only *a continuation* of the former Siege in the reign of *Jehoiakim*: for he says—"After *Jehoiakim's* death the Servants of *Nebuchadnezzar* (that is" (says he), "his Lieutenants and Governors of the Provinces that were under his subjection in those parts) *still continued*" (says he) "to block up *Jerusalem*," &c. *Connect. Part I. p. 68.* And he once more cites for his Authority *the very same Text* which he had before applied to the reign of *Jehoiakim*; and though he adds, also, the verse which follows it as a further Authority (*viz. 2 Kings xxiv. 10, 11.*), yet neither of these verses mention a word about *the supposed continuance of the Siege* from the reign of *Jehoiakim* to the end of *Jehoiachin's* reign; neither can any *such continuance* be reasonably implied therein, to authorize such an assertion: in short, the whole error seems to have been occasioned by his adhering to his own *supposition* before-mentioned, *viz. that Jehoiakim was "taken Prisoner in some Sally (IT MAY BE SUPPOSED),"* says he, "*which he made upon them,*" &c. (*Connect. Part I. p. 67.*) for which he has *not the least Authority*, the *supposition* being, on the contrary, directly opposite to the testimony of *Josephus* before recited; and contrary also to the necessary accomplishment of *Jeremiah's* Prophecy against *Jehoiakim*; which, I hope,

“ VITY from Jerusalem to Babylon (70),” and thereby afforded to all future *Administrations* of national Government an awful example of the *Divine Vengeance* against *Kings* and *Rulers* that neglect *the eternal Laws of God* ! But though Nebuchadnezzar thought it necessary to depose *Jehoiachin*, as well as his Father *Jehoiakim* before him, yet he still persisted in maintaining “ *the House of David* (71)” upon “ *the Throne of David*,” and accordingly “ made *Mattaniah* his Father’s “ Brother King in his stead, and changed “ his name to *Zedekiah* (72). This Monarch was the third of King *Josiah*’s Sons (73) that succeeded him upon *the*

(70) 2 Kings xxiv. 15, &c.

(71) Ezek. xvii. 13.

(72) 2 Kings xxiv. 17.

(73) By “ *Hamutal* the Daughter of *Jeremiah* of “ *Libnah*.” 2 Kings xxiv. 18. She was also the Mother of *Jehoahaz* (or *Shallum*, as he is called in 1 Chron. iii. 15. and in Jer. xxii. 11.) the immediate Successor of *Josiah*, who was deposed and carried away by *Pharaoh-Nechoh*. *Ibid.* xxiii. 31.

*Throne*

*Throne of David*, notwithstanding that the *Nation* had been *four times* conquered by foreign Enemies since *Josiah's* death ! But it is still more remarkable, that both these foreign Conquerors, *Pharaoh-Neco* and *Nebuchadnezzar*, should not only persist in setting up the Princes of “*the House of David*” upon “*the Throne of David*,” but should also remind them of their indispensable obligation to maintain the *Laws* and *Religion* of the *God of Israel* by putting upon them, respectively, a Memorial of the Sacred Name of *JEHOVAH* ; for I have already shewn, that *Pharaoh-Neco* gave the name of *Jehoi-akim* (signifying “*JEHOVAH will establish*”) when he set up a Monarch over the peculiar People of *JEHOVAH* ; and now again *Nebuchadnezzar* not only obliged his new Vassal to “*swear by God* (74)” that he would

(74) Compare 2 Chron. xxxvi. 13. (viz. — “*Nebuchadnezzar, who had made him swear by God*”) with

and effectually “*established for ever!*” This, surely, was far above the knowledge and comprehension of a *Heathen Stranger*, unacquainted with the revealed Laws of God!

It was also the name which, of all others, could best point out *to the Jews* the only certain method of “*establishing the Throne of David,*” then newly restored (and, indeed, of *establishing every other Throne* to the end of the World); I mean a strict conformity to *the eternal Law of Righteousness*, — “THE RIGHTEOUSNESS OF JEHOVAH.” There was no other method of averting the

“*dah shall be saved, and Israel shall dwell safely:*”  
 “*and this is his name* whereby he shall be called, THE  
 “LORD OUR RIGHTEOUSNESS.” (Jer. xxiii.  
 5, 6.) *i. e.* יהוה צדקנו *Jehovah-Tsadekns*, which  
 is the same name (only transposed) with *Zedekiah*  
 צדק-יהו, or *Tsadek-Jehow*, except that the former  
 has the small addition of the possessive particle נו, sig-  
 nifying OUR, *viz.* JEHOVAH OUR RIGHTEOUSNESS,  
 instead of THE RIGHTEOUSNESS OF JEHOVAH.

dreadful

dreadful *Retribution* at that time fully due to the *Jewish Nation*! — that impending *Vengeance* and *Desolation*, of which the Conqueror and present Restorer of the Kingdom was, himself, *the appointed Executioner* in case of *Disobedience*! See how the *same means* of averting *God's Vengeance* has been since set before us, even by THE SAVIOUR OF THE WORLD HIMSELF, as the *first principle* of sound policy :—“ *Seek ye FIRST the Kingdom*  
“ *of God and HIS RIGHTEOUSNESS, and*  
“ *all these things*” (temporal necessities)  
“ *shall be added unto you.*” Mat. vi.  
33. But *Zedekiah* paid so little regard to “ *the Righteousness of Jehovah,*” and proved so notoriously unworthy to bear *that glorious name*, that the Prophet *Jeremiah*, was very soon afterwards, commanded to denounce *God's Vengeance* against him, even in the beginning, as it seems, of his reign, that is (as the Text informs us) “ *after that NEBU-*

Prophet repeats a part of the 24th chapter, relating to the Type of *Evil Figs*; which (as well as the preamble of each) proves that these two chapters were delivered about the same time. The two next chapters (*viz.* xxx. and xxxi.) seem also to follow very properly (79).

In the beginning (80) also of Zedekiah's reign the Prophet *Jeremiah* denounced God's *Vengeance* against *Elam* (or Persia); but promised, at the same time, a future Restoration. See the 49th chapter of Jeremiah, from the

(79) I have before quoted the opinion of Archbishop *Usher*, where he supposes these two chapters might *perhaps* be referred to the date of the 45th chapter; but he afterwards, with more certainty, refers them to the time of the 29th chapter (ad A. M. 3406), which is agreeable also to the opinion of Dr. *Lightfoot* (*Harmony of the Old Test.* p. 159.)

(80) “ In principio regni Sedekiaë, Prophetia de  
“ Elamitis tùm subigendis tùm restaurandis à Jeremiâ  
“ prolata est (Jer. xlix. 34, 39.),” &c. Ad A. M.  
3405, p. 125.



34th verse (81). Whether the *Judgements* against Ammon, Edom, Damascus, &c. contained in the former part of this chapter were delivered also at the same time does not appear: it is rather more probable that they were delivered about the same time with the 46th and 48th chapters, *viz.* in the fourth year of Jehoiakim; for which opinion I have already quoted the authority of the learned *Lightfoot*. Some of these Nations were doomed to *temporal Vengeance* in the beginning of *Jehoiakim's* reign. The Prophecy of this *Vengeance* (contained in the 27th chapter of *Jeremiah*) was to be afterwards communicated to them, by their own Ambassa-

(81) "The Word of the Lord that came to *Jeremiah* the Prophet against *ELAM* in the beginning of the reign of *ZEDEKIAH* King of Judah, saying, "Thus saith the LORD of Hosts" (*Jehovah of Armies*); "Behold, I will break the Bow of *Elam*," &c. The Persians were always famous *Archers*, as well as excellent Horsemen.

dors,

“ *him Horses and much People* ;” so that he seems to have entertained a foolish and wicked desire to render himself *absolute and independent* by means of a Standing Army of foreign Mercenaries ; for he not only endeavoured to procure Horses from Egypt, but also “ *much* “ *People* (83).” Ezek. xvii. 15. And as he vainly put his whole trust in a *military Force*, the *solemn Oath*, which he had so lately taken, was made to yield to his *political views*, though he had called God to *witness* ! So that the perjured Monarch’s WILL AND PLEASURE was preferred to that RIGHTEOUSNESS in the execution of *Covenants and Laws* which *alone can establish the Thrones of Kings* (84), and of

(83) “ Shall he prosper ? shall he escape that doth “ such (*things*) ?” Ezek. xvii. 15.

(84) “ *Take away the WICKED from before the King,* “ *and his Throne shall be ESTABLISHED IN RIGHTE-* “ *OUSNESS.*” Prov. xxv. 5. — “ *For the Throne is* “ *established by RIGHTEOUSNESS.*” Chap. xvi. 12.. “ IN

of which his new name (Zedekiah, or *Righteousness of Jehovah*) was certainly intended to remind him. This wicked policy was censured in the severest terms by the Prophet Ezekiel: — “ *Shall he prosper ?*” (said the Prophet) “ *shall he escape that doth such (things) ? or shall he break the Covenant, and be delivered ? As I live, saith the LORD GOD, surely in the place (where) the King (dwelleth) that made him King, whose Oath he despised, and whose Covenant he brake, (even) with him, in the midst of Babylon, he*

“ *IN RIGHTEOUSNESS shalt thou be ESTABLISHED.*”  
Isaiah liv. 14.

“ *And IN MERCY SHALL THE THRONE BE ESTABLISHED, and he shall sit upon it IN TRUTH, in the Tabernacle of David, judging and seeking Judgement*” (or Justice), “ *and hastening RIGHTEOUSNESS.*” Isaiah xvi. 5. The constant lesson of the Prophet Jeremiah to Zedekiah and the House of David was—“ *Execute ye JUDGEMENT and RIGHTEOUSNESS, and deliver the Spoiled out of the hand of the Oppressor—Do NO WRONG, do NO VIOLENCE TO THE STRANGER,*” &c.

Q

“ shall

also in the reign of Josiah. Compare Jer. i. 15. with xxv. 9. In the former, God declares,—“ *I will call all the Families of the Kingdoms of the North,*” &c. and in the latter, “ *Behold, I will send and take all the Families of the North, saith the Lord*” (thereby marking his absolute direction of them), “ *and Nebuchadrezzar the King of Babylon MY SERVANT, and will bring them against this Land,*” &c.

And accordingly, after Nebuchadnezzar had strengthened his Empire, by reducing to his obedience all the Kingdoms of the *Affyrian* as well as the *Syrian* Dominion (which latter lay to the North of Judæa, and extended quite up to *Armenia*, the *Armenians* themselves being no other than *Syrians*; for *Aram* is the proper name in Scripture for *Syria*), he compelled the conquered Nations to assist him in reducing others to a like servile

fervile subjection under his own arbitrary *Will*, without perceiving that he and they, *collectively*, were but a mere instrument of *Vengeance* (86) in the hands of *the Lord of Hosts, or God of Armies* ! for we read in the 34th chapter of Jeremiah, that Nebuchadnezzar literally fulfilled the former Prophecies by coming to fight against Jerusalem, *with*

(86) “ *And thus was NEBUCHADNEZZAR raised up*  
 “ *by God, to be a RECOURSE*” (compare this with what  
 I have already remarked concerning that Monarch in  
 pages 67, 68, 83, and 84) “ *TO ALL THE NATIONS*  
 “ *ABOUT HIM, for the Punishment of their Sins. NE-*  
 “ *BUCHADNEZZAR had, indeed, OTHER THINGS*  
 “ *IN HIS HEAD. That which he designed, was the*  
 “ *gratifying his own Ambition, and enlarging his*  
 “ *Dominions : but these were not the ends which God*  
 “ *had to serve by him. God made use of him as HIS*  
 “ *INSTRUMENT, as HIS SERVANT (for so he calls*  
 “ *him), for the rendering to the NATIONS that just RE-*  
 “ *COMPENCE OF VENGEANCE which their Sins called*  
 “ *for. I mention these things the rather because they are*  
 “ *instances of God’s dealing with Heathen Nations, who*  
 “ *were under no particular Covenant with God.*” Arch-  
 bishop Sharp’s Sermons, Vol. I. Sermon 8. intitled,  
 “ *Virtue and Religion the ONLY means to make a*  
 “ *NATION prosperous,*” p. 209, 9th Edition.

“ *all*

*akim*, because a Prophecy against the latter is recorded in the 18th verse, *viz.* “ Therefore” (said the Prophet, referring back to the Offences before-mentioned) “ *thus saith the Lord, CONCERN-*  
 “ *ING JEHOIAKIM, the Son of Josiah,*  
 “ *King of Judah ; They shall not lament*  
 “ *for him, saying, Ah, my Brother !*”  
 &c. “ *He shall be buried with the burial*  
 “ *of an As,*” &c.

But if we carefully examine the whole chapter, with reference to the chapter which precedes, as well as that which follows, it will be found much more intelligible, coherent, and striking, when the whole is considered as one continued Address to *Zedekiah*, reminding him of the Judgements denounced (and then, indeed, fulfilled) against his immediate Predecessors, exactly according to the order of their reigns, and expressly for the same Offences (*viz.* OP-  
 PRESSION,

PRESSION, and *the Neglect of JUSTICE and RIGHT*) for which he himself, *by name*, is condemned in the 21st chapter. The only difficulty which attends this construction is occasioned by the English Translators having used the *present tense*, in the 11th, 18th, and 24th verses (where the *præter tense* would certainly have been much more proper); *viz.* “Thus *saith* the Lord,” instead of “Thus *said* the Lord to, or concerning, *Jehoiakim*,” &c. which latter is the literal construction of the original, and is always so expressed in the interlineary Latin Version of the London Polyglot, *viz.* “*Sic dixit Dominus :*” for though in many other places it is indifferent to the sense, whether the *present* or *præter tense* is used, yet in these above-mentioned it makes a very material difference; because the Prophet is only reminding Zedekiah of the Prophecies which he had before denounced (or, at

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least,

tivity by *Pharaoh-Necho*; and the *Burthen* of the Prophecy against him was, that “ *he shall return no more,*” &c. See the endings of all the three verses wherein he is mentioned, *viz.* 10, 11, and 12, which all end with that *Burthen*. Again, it is not likely that *Jehoiakim* (who is mentioned next in order) was then the reigning Prince, because his Son and Successor *Jehoiachin* (alias *Coniah*, or *Jeconiah*) is mentioned in the continuance of the same Declaration, in a much more conspicuous light than *Jehoiakim* himself, being addressed in the second person, as if present at the time of the Denunciation, *viz.* “ *I will give*  
“ *THEE into the hand of them that seek*  
“ *THY Life,*” &c. “ *And I will cast*  
“ *THEE out,*” &c.

And though *Jehoiachin*, probably, was the reigning Prince upon the Throne, when this severe Prophecy against



against him was *first of all* denounced; and also though he is expressly spoken of, in the 28th verse, as present, *viz.* “ *This Man CONIAH* ;” yet he was not the Prince that sat “ *upon the Throne of David*,” when Jeremiah repeated (as I conceive) *these several Prophecies*, mentioned in the 22d chapter; because the Prophet, after a most solemn and alarming exclamation (“ O EARTH, EARTH, EARTH, *hear the Word of the Lord!*”) concludes his Message with a dreadful Sentence against a Prince whom he also calls “ *this Man*,” as if present (*viz.* “ *Write ye THIS MAN childless*”), which by no means agrees with the case either of *Jehoiakim* or *Coniah*. The former certainly *was not childless*; for, besides his Son *Jehoiachin*, or *Coniah*, it is not improbable but that “ *Daniel and his fellows*” (or, at least, some of them) were also *the Children of JEHOIAKIM*; for they were “ OF THE KING’S SEED,

“ AND

“ *Man childless,*” could not relate to *Coniah*, nor to any other Prince of the House of David, cotemporary with *Jeremiah*, except ZEDEKIAH ALONE, and in him it was, indeed, *literally fulfilled*; for “ *the King of Babylon slew the SONS* “ *of ZEDEKIAH in RIBLAH before his* “ *Eyes*” (Jer. xxxix. 6.) : which clearly answers to the Prophecy, “ *Write-ye* “ *this Man CHILDLESS (90).*” Now,  
as

(90) I have taken the more pains to explain this necessary application of the Prophecy, because, amongst the Commentators that have erroneously applied it to *Coniah*, I have to oppose the weighty authority of the very learned and worthy Archbishop of Armagh, for whose testimony, in general, I have the highest esteem, though here I am obliged to dissent from him, on account of the superior authority of the Text. He says,—“ *Contra hunc*” (speaking of JEHOIACHIN) “ *severissimum Dei Judicium denunciatum* “ *extat in fine capitis xxii. Jeremiæ, sententiâ hac, quasi* “ *in acta referendâ, domum conclusum. SCRIBITE VI-* “ *RUM HUNC LIBERIS CARENTEM, VIRUM NON* “ *PROSPERATURUM IN DIEBUS SUIS: NAM NON* “ *PROSPERABITUR DE SEMINE EJUS QUISQUAM* “ *SESSURUS IN SOLIO DAVIDIS, ET DOMINATU-* “ *RUS*

as it is manifest, that the last verse of the 22d chapter of Jeremiah was addressed

“RUS AMPLIUS IN JUDA. Jer. xxii. 30.” Vide ad A. M. 3405, p. 123. This by no means agrees with the case of *Jehoiachin*, but is perfectly answerable to that of *Zedekiah*, who was not only rendered *childless* by the Sword, but was also “*a man that*” did “*not prosper in his days* ;” for he afterwards lingered out a miserable life, BLIND and IN CHAINS, at *Babylon*\* ! whereas *Jehoiachin*, who was carried into Captivity before him, did, after that time, really “*PROSPER IN HIS DAYS* ;” for though he had done *evil in the sight of the Lord*, for which he was removed, as I have before remarked, yet the great Searcher of Hearts perceived something in him worthy of the Divine Mercy, as also in several others that were carried into Captivity at the same time, which was declared very soon *after* the commencement of their punishment, and a mitigation was then promised by the Prophet Jeremiah, under the type of “*a Basket of Good Figs*” (see the 24th chapter) : whereas *Zedekiah* and those who remained with him were likened to *a Basket of Evil Figs*, to which a heavy curse was annexed, *perfectly* agreeable to the severe sentence in chap. xxii. 30. which I have applied to *Zedekiah*, and *as perfectly* unapplicable to *Jehoiachin*. The latter, and those that

\* “*Moreover*” (says the Text) “*he*” (the King of Babylon)  
 “PUT OUT ZEDEKIAH’S EYES, and bound him with  
 CHAINS, to carry him to BABYLON.” Jer. xxxix. 7.

chapter, is nearly a Repetition of the Answer which the Prophet had before returned by *Pashur* and *Zephaniah*, the Messengers sent to him by King *Zede-*

(91) I have had the satisfaction to find (since I wrote the above) that the learned *Grotius* was also of the same opinion, and that he also confirms what I have suggested above, concerning the *Repetition* of former Prophecies in the presence of King *Zedekiah*; for in his Commentary on the beginning of the 22d chapter — “*Hæc dicit Dominus*” — he thus expresses himself: — “*Hæc DIXIT*” (says he, preferring the *præter* to the *present* tense) “*JEREMIAS enim Sedeciæ* “*loquens SIMUL REPETIT QUÆ REGIBUS ANTECEDENTIBUS, fratri scilicet ipsius SEDECIAE, fratrique filio PRÆDIXERAT, ne quid haberent quod de tam gravi Dei ultione conquererentur.*” *Annotata ad Vet. Test. Tom. II. p. 207.* See also *Critici Sacri*, Tom. IV. p. 5579. I find also, that the Learned and Reverend Authors of the Commentary, commonly called *Assembly's Annotation*, have objected to this interpretation of *Grotius* (for I suppose, by their recital of *his Hypothesis*, that they mean him, though they have not mentioned his name); but yet they have not advanced any sufficient arguments to confute his doctrine; neither have they removed the obvious difficulties which (if I may judge of *Grotius* by myself) occasioned *that Hypothesis*; and therefore I conclude, that these difficulties cannot, in any other way, be so easily explained.

*kiah,*

*kiah*, as mentioned in the preceding chapter, which will clearly appear by the following collation :

*Part of the Answer of the Prophet Jeremiah, sent to King Zedekiah by Paffur and Zephaniah, as recorded in the 21st chapter.*

*The first part of the Prophet Jeremiah's personal Address to King Zedekiah, recorded in the 22d chapter.*

“ And touching THE  
 “ HOUSE OF THE  
 “ KING OF JUDAH,  
 “ (say) HEAR YE THE  
 “ WORD OF THE LORD;  
 “ O HOUSE OF DA-  
 “ VID” (the Address to  
 the whole Court, inserted in  
 the Remonstrance, is here  
 omitted, because this was  
 a Message only to “ the  
 “ House of David”), “ thus  
 “ saith the Lord; EXE-  
 “ CUTE JUDGE-  
 “ MENT in the Morning,  
 “ and DELIVER (him  
 “ that is) SPOILED  
 “ OUT OF THE  
 “ HAND OF THE OP-  
 “ PRESSOR” (this ge-  
 neral term, “ the hand of  
 “ the

“ HEAR THE  
 “ WORD OF THE  
 “ LORD, O KING OF  
 “ JUDAH, THAT  
 “ SITTEST UPON  
 “ THE THRONE OF  
 “ DAVID, thou, and thy  
 “ Servants, and thy People  
 “ that enter in by these gates;  
 “ Thus saith the Lord; EX-  
 “ ECUTE ye JUDGE-  
 “ MENT and Righteous-  
 “ nefs, AND DELIVER  
 “ THE SPOILED OUT  
 “ OF THE HAND OF  
 “ THE OPPRESSOR;  
 “ and do no Wrong, do no  
 “ Violence to the Stranger,  
 “ the

In the 10th verse the Prophet begins to recite several Predictions with which he

includes all that I have said of *Mammon*) is frequently mentioned in Scripture as downright *Idolatry*: “*For this ye know*” (said the Apostle Paul to the Ephesians, chap. v. 5.), “*that no Whoremonger, nor unclean person, nor COVETOUS MAN, WHO IS AN IDOLATER, hath any Inheritance in the Kingdom of Christ and of God.*” And in the Epistle to the Colossians the same Apostle warns us against some of the common Vices which draw down the Wrath of God, viz. “*Fornication, Uncleaness, inordinate Affection, evil Concupiscence, and COVETOUSNESS, which is IDOLATRY.*” Col. iii. 5.

Neither is *Covetousness* the only Vice that is deemed *Idolatry*—all the other Lusts and carnal Indulgences are equally ranked with *Idolatry*: so that those inconsiderate persons, who yield to any of them, may as aptly be said to “*serve other Gods,*” as those backsliding Professors of Christianity at *Philippi*, whom the Apostle Paul expressly charged with this kind of *Idolatry*, viz. “*whose God is their Belly:*” — “*For many walk*” (says he) “*of whom I have told you often, and now tell you, even weeping, (that they are) the ENEMIES of the Cross of CHRIST: whose end (is) Destruction, WHOSE GOD (is their) BELLY, and (whose) Glory (is) in their Shame, who mind earthly things.*” Philip. iii. 18, 19. And the Service of  
the

he had formerly been charged against  
Zede-

*the Belly* \*, is placed in as direct opposition to *the Service of Christ*, as the *Service of the Pantheon*, or all the *Heathen Deities* could be, for it is as effectually *the Service of Devils*, as the latter!—" *Whoever committeth SIN is the SERVANT of SIN*;" (John viii. 34.) and if "*the Servant of Sin*," then also the *Servant of the Devil*; for—" *He that committeth SIN* (said the same Apostle) *IS OF THE DEVIL*." (1 John iii. 8.)—And though Men are not so lost to Common Sense in these more enlightened Days of *Christianity*, as personally to worship at the Shrines of *Demons* or *Devils*, yet they serve the *Devil* as effectually as ever to the Destruction of their own Souls, by yielding to his temptations, whether through *Mammon* or *Carnal Lust*!—For—" *Know ye not that the UNRIGHTEOUS shall NOT INHERIT THE KINGDOM OF GOD? be not deceived; neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall INHERIT THE KINGDOM OF GOD.*" 1 Cor. vi. 9 and 10.

Thus it is clearly demonstrable (I trust) that Mankind may be guilty of *Idolatry*, and of *serving Devils*, without paying any personal Adoration to their *Idols*; and on this I found my warning not only to *Slave-dealers* and *Slave-holders*, but also to my Countrymen

\* Even the Schismatical Teachers of Novel Doctrines are ranked with those *Idolaters* who "*serve their own Belly, and serve not God.*"—" *For they that are such SERVE NOT our Lord JESUS CHRIST, but THEIR OWN BELLY; and by good words and fair speeches deceive the hearts of the simple.*" Rom. xvi. 18.

T

in

their *Royal Dignity*, and were carried away

those Regions, though they must take notice that their reformation is but half compleat, and consequently that they are still in danger, whilst they permit individuals to hold in perpetual *Bondage* \* the poor African Captives already imported. Now if we consider what “ *multitudes of men* must have been “ *killed* merely in the attempt to take so many wretched Captives for sale; and again *what multitudes*, “ out of so large a number, would *die*, as usual, in “ their passage to the West Indies and America either “ of Grief and Despair, or by being inhumanly stifled “ in the Holds of Ships; besides the large proportion “ (nearly one half) that would *die* of the seasoning, “ (as it is called) after their arrival in the plantations; and lastly that all the remainder of *this vast* “ *multitude of 104,100 miserable human beings* will “ probably be *worn out* by hard service and oppression “ in the space of about 16 years, or less, according “ to the average rate of some calculations that have “ been published. These considerations, I say, must “ needs inspire us with indignation and horror even “ though the evil, at present, is at a considerable distance from us.” See the Appendix to my “ Representation of the Injustice and Dangerous Tendency of *Tolerating Slavery*, &c.”

Add to this Destruction the number of brave Seamen that are annually cut off, either by the Rising of

\* See the *Vengeance of God* denounced by the Prophets *Isaiah* and *Jeremiah* against the mighty Babylonian Empire and it's Monarch, “ *which opened not the House of his Prisoners*” (*Isa. xiv. 17.*), but *oppressed* the Captives they had taken, and “ *held them fast*; THEY REFUSED TO LET THEM GO.” *Jer. l. 33.*



away in chains before him into a slavish  
Captivity,

the Negroes \* in the Slave Ships, or by pestilential distempers caught from the poor Negroes confined in the holds of the said ships; add also the number of free Negroes occasionally blown up †, and otherwise murdered and destroyed by the inhuman Commanders of these *Slave-Ships*, as well as by the arbitrary Governors on the *Slave-Coasts* ‡; and likewise the number of poor wretches annually sent out by the African

\* —“ *A French Slaving Ship* having been surprized by an “ *insurrection of the Negroes*, who MURDERED MOST PART “ OF THE CREW, the Mate, finding no possibility to escape “ the like fate, had set fire to the Powder-room, and blew up “ the Vessel, with upwards of two hundred Slaves on board.” Gazetteer, April 16, 1773. I have heard of many instances of the like disasters happening to Crews of *English Slaving Ships*; and even one of my own Relations perished in the same unlawful Trade, with the whole Ship’s Crew.

† —“ The Polly, Captain Walsh, a Ship belonging to Mr. Adams, struck on the Bar of Bonny this last year” (the Book was printed in 1772), “ and was soon after attacked by the Negroes. The Captain, finding he could not save his Ship, sent “ his Boat’s Crew off, shut himself up in his Cabin, and when “ the King of Bonny and all his People were got on board, to “ the amount of fifteen hundred and upwards, set fire to the Powder; and, Sampson like, at his death punished the treachery “ of his Assailants.” Treatise upon the Trade from Great Britain to Africa, by an African Merchant, Appendix F, p. 34. A deplorable *Hardness of Heart* seems to have possessed this African Merchant; for it appears, by his manner of relating the above Story, that he approved of Captain Walsh’s *diabolical* deed, and esteemed it rather as an act of *Heroism*!

‡ In the year 1767, Mr. Grosfile “ burned the Town of Anamaboe, and killed three or four of the Townspeople.” *Ibid.* p. 100.

Company

Brother SHALLUM (93) in particular, as well as the principal cause of it, the Prophet represented to him in very striking terms: — “ *Weep ye not for the Dead*” (says he, meaning JOSIAH), “ *neither bemoan him* (94): “ (but)

destruction of the Human Species which is annually occasioned by this Cursed Trade was to be fully and fairly estimated, it would appear enormous and shocking! it would appear that many more unfortunate *Human beings* are annually SACRIFICED to MAMMON, in the consequences of that iniquitous trade, than were ever offered up by the *Philistines* and other deluded votaries of *Baal, Moloch, Hercules, &c.*! So that the HUMAN SACRIFICES *offered up to MAMMON by the BRITISH NATION* are undoubtedly more grateful to SATAN than those of the ancient Heathens, because they are more numerous—more banefully destructive to the Human Species! How then (if all these points be considered) shall our wretched *Slave-dealers* and *Slave-holders* persuade the world and themselves, that “ *they have not broken the Covenant and served other Gods!*”

(93) SHALLUM, alias JEHOAHAZ, (See 2 Chron. xxxvi. 1.) who was *deposed, put in bonds, and carried away Captive* by PHARAOH NECHO into Egypt. (Compare 2 Kings xxiii. 31, &c.)

(94) The Prophet here refers to the long mourning and lamentations which were continued for many  
 7 years

“ (but) *weep sore for him that* GOETH  
 “ AWAY ; *for* HE SHALL RETURN NO  
 “ MORE, NOR SEE HIS NATIVE COUN-  
 “ TRY. *For thus saith the Lord touch-*  
 “ *ing* SHALLUM *the Son of* JOSIAH *King*  
 “ *of* Judah, *which reigned instead of*  
 “ *JOSIAH his Father, which went forth*  
 “ *out of this place ;* HE SHALL NOT  
 “ RETURN THITHER *any more : but he*  
 “ *shall* DIE *in the place whither they have*  
 “ LED HIM CAPTIVE, *and shall see this*  
 “ *Land no more !*” And then the Pro-  
 phet immediately refers us to the prin-  
 cipal Causes of God’s Severity against  
 the Royal House : “ *Wo unto him*”

years in remembrance of the death of the great and  
 good King JOSIAH, the Father of SHALLUM as well  
 as of ZEDEKIAH himself.—See 2 Chron. xxxv. 25.  
 “ *And all Judah and Jerusalem* MOURNED *for* Josiah,  
 “ *and Jeremiah* LAMENTED *for* JOSIAH : *and all*  
 “ *the singing-men and the singing-women*” (the min-  
 strells of those ancient days) “ *spake of* JOSIAH *in*  
 “ *their* LAMENTATIONS *to this day, and made*  
 “ *them* AN ORDINANCE IN ISRAEL : *and behold they*  
 “ *are written in the* LAMENTATIONS.”

U

(says

(says he) “ *that buildeth his House by*  
 “ UNRIGHTEOUSNESS, *and his Cham-*  
 “ *bers by WRONG ; (that) USETH*  
 “ HIS NEIGHBOUR’S SERVICE  
 “ WITHOUT WAGES, AND  
 “ GIVETH HIM NOT FOR HIS  
 “ WORK” (a clear description of the  
 abominable wickedness of Slavery) ;  
 “ *that saith, I will build me a wide House*  
 “ *and large Chambers, and cutteth him out*  
 “ *Windows ; and (it is) cieled with Ce-*  
 “ *dar, and painted with Vermilion.*” For  
 the Monarch [but *whether SHALLUM*  
 or *JEHOIAKIM*, *is not clearly declared* (95)]  
 was more careful, it seems, to display  
 all

(95) Commentators in general have supposed that  
 the Oppression and Injustice of *JEHOIAKIM* is here  
 referred to by the Prophet ; but as *SHALLUM*, also,  
 “ *did Evil in the sight of the Lord,*” (2 Kings xxiii.  
 32.) it is not improbable that *both* these monarchs  
 might have been guilty of *similar Oppression*, and that  
 the Crime of *Shallum* might have been thus repre-  
 sented to *Jehoiakim*, as a warning to *himself*, when  
 this prophecy was *first of all* delivered, soon after *Shal-*  
*lum* was carried into captivity : nevertheless it is only  
 introduced

all the Elegances and Ornaments of *Architecture and the other polite Arts* in sumptuous Buildings, &c. than he was to maintain the Laws of Equity and *Natural Right*! but the Prophet adds —“ SHALT THOU REIGN, *because thou*  
 “ *clovest (thyself) in Cedar?* Did not thy  
 “ *Father eat and drink, and DO JUDGE-*  
 “ *MENT and JUSTICE, (and) THEN (it*  
 “ *was) well with him (96)? He judged*  
 “ *the Cause of the Poor and Needy: then*  
 “ *(it was) well (with him: was)*  
 “ *not*

introduced in this 22d Chapter as a *reproach* made in the presence of *Zedekiah*, which, I hope, I have already proved.

(96) But *no longer!* for as soon as *Josiah* had undertaken an *unjust war* against Pharaoh Necho (who previously warned him of the folly and injustice of it) God gave *him and his people* (who were wicked enough to concur with him in his unlawful enterprize) into the hands of their enemies upon the very first encounter.—See the text at large, “ Necho, King of Egypt, “ came up to fight against Charchemish by Euphrates” (then, probably, belonging to the Assyrian empire): “ and Josiah went out against him. But he”

“ *not this to know me ? saith the Lord,*  
 “ *But thine Eyes and thine Heart are not*  
 “ *but*

(Necho) “ sent Ambassadors to him, saying, What  
 “ have I *to do with thee*, thou King of Judah ?—*I come*  
 “ *not against thee this day, but against the house where-*  
 “ *with I have war : for God commanded me to make*  
 “ *haste : forbear thee from (meddling with) God,*  
 “ *who (is) with me, that he destroy thee not.* Ne-  
 “ vertheless, Josiah would not turn his face from  
 “ him, but disguised himself that he might fight with  
 “ him, and hearkened not unto the words of Necho  
 “ from the mouth of God, and came to fight in the  
 “ valley of Megiddo. And the archers shot at King  
 “ Josiah : and the King said to his servants, Have me  
 “ away ; for I am sore wounded. His servants there-  
 “ fore took him out of that chariot and put him into  
 “ the second chariot that he had ; and they brought  
 “ him to Jerusalem, and *he died*, and was buried in  
 “ one of the sepulchres of his fathers.” 2 Chron.  
 xxxv. 20 to 24. See also Esdras i. 25, &c. This  
 judgement against Josiah for *undertaking an unjust*  
*war* is the more remarkable, because God had pro-  
 mised him (by Huldah the Prophetess) that he “ *should*  
 “ *be gathered to his grave in peace,*” &c. (2 Chron.  
 xxxiv. 28.) but the promise was plainly conditional—  
 God does not deprive men of their *free will*—Josiah  
 had it absolutely in his own power, to have availed  
 himself of the promise by persisting in *Righteousness* ;  
 God did not bring the evil upon him ; nothing but  
 his own *Royal will and pleasure* in commencing an  
*unjust war*, against which he was even expressly warn-  
 ed !

“ *but for Covetousness, and for to shed in-*  
 “ *nocent Blood, and for OPPRESSION,*  
 “ *and for VIOLENCE to do (it). There-*  
 “ *fore*” (that is, for all these aggra-  
 vating circumstances of Tyranny) “ *thus*  
 “ SAID the LORD concerning *Jehoiakim*  
 “ *the Son of Josiah King of Judah*” (and  
 not *thus saith*; for the present tense is  
 not proper in this place); “ *they shall*  
 “ NOT LAMENT *for him, saying, Ah,*  
 “ *my Brother ! or Ah, Sister ! they shall*  
 “ *not lament for him, (saying,) Ah, Lord !*  
 “ *or Ah, HIS Glory !*” (according to the  
 general Lamentations that had been

ed ! The promise; however, through the mercy of  
 God, may nevertheless be said to have been fulfilled.  
 For when Josiah was worsted before Necho, the con-  
 queror did not pursue his advantage over the wound-  
 ed monarch to prevent his escape from the field  
 of battle, as might *naturally* have been expected on  
 such an occasion, nor continued the war till more  
 than three months afterwards; which circumstance  
 may certainly be esteemed providential; so that Jo-  
 siah was carried to Jerusalem, and may truly be said  
 to have died in peace, surrounded by his friends, and  
 was buried with the most solemn Royal Pomp in the  
 sepulchre of his fathers.

made

“ *Land which they know not?*” (for he plainly speaks of their being cast out as an event already past; “ *wherefore are they cast out?*” &c.) And if we consider the question as being put to ZEDEKIAH, the then reigning Monarch, it contains great severity: for if ZEDEKIAH had consideration enough left to reflect “ *wherefore CONIAH and his Seed were cast out,*” he must necessarily be struck with the Justice of his own Condemnation, which the Prophet was about to pronounce, with a most awful and alarming introduction: — “ *O Earth! Earth! Earth! Hear the Word of the Lord. Thus saith the Lord; WRITE YE THIS MAN CHILDLESS, a Man (that) shall not prosper in his days: for no Man of his Seed shall prosper, SITTING UPON THE THRONE OF DAVID, and ruling any more in JUDAH.*”

Had



Had Zedekiah been much more abandoned than he really was, yet these dreadful Judgements, so solemnly pronounced in his own House, or *Palace*, and even before the *whole Court*, could not well have failed to affect him for the present. The following chapter seems likewise to have been delivered at the same time, in the presence of ZEDEKIAH and his *whole Court*, and was, probably, a part of the *Remonstrance* (99): for after declaring “Wo” to the wicked “PASTORS (100)” (probably meaning the

(99) Though the learned Archbishop Usher attributes to the 22d Chapter a different date from that which I suppose to be the true one, and applies the severe sentence at the latter end of it (viz. *Write ye this Man childish*) to JEHOIACHIN (which I hope I have already proved to be applicable to none but ZEDEKIAH), yet he was convinced that the following Chapter was delivered at the same time with the 22d. *Hoc tempore sequentis quoque capitis xxiii. JEREMIE propheta edita fuisse videtur. Ad A. M. 3045. p. 123.*

(100) “Wo be unto the PASTORS that destroy and  
 “scatter the sheep of my Pasture, saith the LORD. There-  
 X “fore

seems very clearly to have been intended.

“ *Behold, the days come, saith the*  
 “ LORD” (JEHOVAH) “ *that I will raise*  
 “ *unto David* A RIGHTEOUS BRANCH”  
 (whereas the Royal Branch, that had  
 just been condemned in the preceding  
 chapter, was most UNRIGHTEOUS);  
 “ *and a KING shall REIGN and PRO-*  
 “ *SPER ;*” (whereas the former wretched  
*Kings* were pulled down from their  
 Thrones, and carried into Captivity,  
 for the Neglect of *Justice* and *Right* ;  
 but the promised King) “ *shall EXE-*  
 “ *CUTE JUDGEMENT AND JUSTICE in*  
 “ *the Earth*” (which was the *constant*  
 Lesson (104), indeed, to ZEDEKIAH  
 and

(104) The necessity of maintaining JUSTICE and  
 RIGHTEOUSNESS in *political Government*, as well as  
 in *private life*, is so clearly laid down in the Holy  
 Scriptures, that one would think it impossible that so  
 many people, who profess to believe the revealed word  
 of God, should nevertheless suffer themselves to be  
 deluded.

and his Brothers, &c. and was as constantly by them neglected). *In his days*" (continues the Prophet) "*Judah shall be saved, and Israel shall dwell safely*" (whereas under Zedekiah their Desolation was compleated); "*and this is his*

deluded by the sophistical arguments of those unbelievers, who assert, that *Vices are necessary to render a state great and flourishing*; and that *political Government cannot well be carried on without sometimes doing EVIL that GOOD may come*. But these notions are so far from being true, that the contrary is clearly demonstrable—"Name any nation" (says an accurate and careful observer of the several histories of mankind) "*that was ever remarkable for JUSTICE; for TEMPERANCE, and SEVERITY of MANNERS; for PIETY and RELIGION (though it was in a wrong way) that did not always thrive and grow great in the world; and that did not always enjoy a plentiful portion of all those things, which are accounted to make a nation happy and flourishing. And, on the other side, when that nation has declined from its former virtue, and grown impious and dissolute in manners, we appeal to experience whether it has not likewise ALWAYS proportionably sunk in its success and good fortunes.*" Archbishop Sharp's Sermons, 1 Vol. 8th Serm. (intituled—"Virtue and Religion the only Means to make a Nation prosperous," which was preached before the House of Commons, 21 May, 1690.) p. 209.—9th Ed.

(viz. in the ninth year of Zedekiah)  
that the Monarch sent Messengers to

likewise of the Prophecies in several of the following Chapters are also exactly noted in the text to be different from the time supposed by Grotius: as for instance—A *prior date* is expressly assigned to the 25th Chapter—it being intituled “*The word that came to Jeremiah concerning all the people of Judah in the 4th YEAR of JEHOIAKIM the son of Josiah King of Judah, that was THE FIRST YEAR OF NEBUCHADREZZAR King of Babylon.*” And again, the two next Chapters (viz. the 26th and part of the 27th) though *posterior* with respect to the order of the Book, have exact dates assigned them, which are *prior* even to the 24th and 25th Chapters, for they are expressly declared to have been revealed “*In the beginning of the reign of Jehoiakim,*” &c. The remainder of the 27th Chapter from the 12th Verse, which the Prophet addressed to Zedekiah, is as clearly to be attributed to the *beginning of ZEDEKIAH’s reign*,—because the circumstances related in the following Chapter (the 28th) are expressly said to have come “*to pass THE SAME YEAR in the beginning of the reign of Zedekiah:*” and the Letter of Jeremiah to the Captives at Babylon contained in the 29th Chapter is as clearly declared to have been wrote “*after that JECONIAH the King, &c. were departed from Jerusalem,*” which was also “*the beginning of the reign of ZEDEKIAH;*” for the Letters were sent by ZEDEKIAH’s Messengers: See the 3d Verse. So that the last mentioned supposition of the learned Grotius cannot be true.

consult

consult the Prophet, and thereby occasioned this public Remonstrance.

The War was immediately carried on with Vigour, it seems, in every part of the Kingdom (see the 34th chapter (106); and after some considerable progress had been made in it, ALL THE FENCED CITIES BEING TAKEN except THREE (see the 7th verse), the Prophet received a further Command from God relating to King ZEDEKIAH, “saying, “Thus saith the LORD” (*i. e.* JEHOVAH) “THE GOD OF ISRAEL; Go, and “speak to ZEDEKIAH King of Judah, “and tell him, Thus saith the LORD; “Behold, I will give this City into the

(106) “The word which came unto JEREMIAH from “the LORD, when NEBUCHADNEZZAR King of Babylon, and ALL his army, and ALL the Kingdoms of “the Earth of his Dominion, and ALL the people “FOUGHT against Jerusalem, and against ALL the “Cities thereof.” (Jer. xxiv. i.)—So that a general Attack seems to have been made at once in every part!

Y

“hand

the most acceptable Sacrifice in the sight of a merciful God, and, consequently, the most effectual means to avert the NATIONAL DESTRUCTION, which was then advancing with dreadful strides ! And accordingly we find, that he actually prevailed (108) upon his Princes and People to PROCLAIM LIBERTY to

(108) The Text informs us, “ *that the King ZED-  
KIAH had made a covenant with all the People which  
“ were at Jerusalem to PROCLAIM LIBERTY unto  
“ them ; that every man should let his man-servant, and  
“ every man his maid-servant, being an Hebrew or He-  
“ brewess, GO FREE ; that none should serve him-  
“ self of them,”* (to wit) “ *of a Jew his Brother.*” And it is probable that this was the *King’s own proposal*, (though perhaps at the suggestion of the PROPHET, to fulfil the Law), because in the following verse it is said, that ALL THE PRINCES and ALL THE PEOPLE HEARD *that they should let their man-servant, &c. GO FREE—they OBEYED—and these terms bearing and obeying seem to imply that neither the Princes nor the People were the proposers of the equitable measure,—* “ *Now*” (says the Text) “ *when ALL the Princes and  
“ ALL the People which had entered into the Covenant  
“ HEARD that every one should let his man-servant and  
“ every one his maid-servant GO FREE, that none should  
“ serve themselves of them any more, then THEY OBEY-  
“ ED, and LET THEM GO.* Chap. xxxiv. 8 to 10.

*their*

*their* POOR BRETHREN IN BONDAGE; and this Proclamation of LIBERTY was a public Act of the State (109); for not only the King, but *all the Princes*, and *all the People*, bound themselves, in a most solemn covenant, to comply with the terms of the Proclamation (110), which was also agreeable to an ancient Ordinance of their Law (111): Now, to confirm all that I have hitherto asserted concerning the principal causes of God's Anger against the Jews, my Readers are earnestly requested to remark, that this *material Reformation* was

(109) "COMMUNI DECRETO" (says Grotius upon the place) "*statuerat impleri quod lex jubeat, sed Judæi, non observaverant.*" Vide Exod. xxi. 2. Deut. xv. 12.

(110) Viz. "That every man should let his man-servant, and every man his maid-servant, being an Hebrew or Hebrewess, *go free*," &c. 9th verse.

(111) "*And ye shall hallow the fiftieth year, and PROCLAIM LIBERTY throughout*" (all) "*the Land unto ALL THE INHABITANTS thereof; it shall be a Jubilee unto you,*" &c. Levit. xxv. 10.

ACCEPTED

“ turn : and brought them INTO SUB-  
 “ JECTION for Servants and for Hand-  
 “ maids.” Jer. xxxiv. 11. Perhaps  
 they thought to excuse themselves, like  
 our modern *African Merchants* and *Ame-*  
*rican Planters*, by pleading THE NECES-  
 SITY of tolerating Slavery, and the ex-  
 action of involuntary Service; viz. that  
 the Profit arising therefrom was necessary  
 for their support; and that Husbandry  
 and other laborious business could not  
 be performed at so cheap a rate by free  
 hired Servants as by Slaves: but whe-  
 ther such reasons as these, or others of  
 greater weight, were then alledged, is  
 not material; it is sufficient for the pre-  
 sent argument to be certain, that, what-  
 ever were their Pretences or Excuses  
 for enslaving their Brethren, they did  
 only deceive themselves, and hasten the  
 Vengeance of Almighty God upon their  
 own heads; for they were, very soon  
 afterwards, delivered up into the hands  
 of



of their Enemies, the Babylonian Tyrants, under whom their Countrymen, that had been carried away in the former Captivities, *experienced*, IN THEIR OWN PROPER PERSONS, *the deplorable condition of SLAVES*, being a most just punishment for that TYRANNY and *unreasonable VASSALAGE* with which they so unlawfully *oppressed their POOR BRETHREN*! Such was their *Crime* (I mean their *principal Crime*, or at least one of those *Crimes* which was *most abominable* in the sight of a *merciful God*; for they were, indeed, notoriously guilty of Idolatry, and many other detestable Crimes besides this) and such their *retaliated Punishment*, which was inflicted expressly on that account.—“ THERE-  
 “ FORE” (says the Text; so that *the reason* of God’s interposition is manifest)  
 “ *the Word of the LORD came to Jeremiah*  
 “ *from the LORD, saying, Thus saith the*  
 “ *LORD (JEHOVAH), the God of Israel;*  
 Z “ *I made*

“ *hold, I PROCLAIM A LIBERTY for*  
 “ *you, saith the LORD*” (significantly  
 marking his detestation of *Slave-holding*  
 by an ironical repetition of that opposite  
 measure (the *proclaiming* of LIBERTY)  
 which they had neglected; and there-  
 fore God himself PROCLAIMED a dif-  
 ferent kind of LIBERTY—LIBERTY)  
 “ *to the Sword, to the Pestilence, and to*  
 “ *the Famine:*” (here is a PROCLAMA-  
 TION OF LIBERTY *with a vengeance!*  
 But alas! the hardened Jewish *Slave-*  
*holders*, like *Englishmen* now-a-days,  
 were *too wicked* to take warning.) “*And*  
 “ *I will make you*” (saith the Lord)  
 “ *to be removed into all the Kingdoms of*  
 “ *the Earth*” (that is, to be led away  
*into Captivity* by their Enemies: SLA-  
 VERY being a very just as well as com-  
 mon punishment for TYRANTS). “*And*  
 “ *I will give the men that have trans-*  
 “ *gressed my Covenant, which have not*  
 “ *performed the Words of the Covenant*  
 “ *which*

“ which they had made before me, when  
 “ they cut the Calf in twain, and passed  
 “ between the Parts thereof (115), the  
 “ Princes of Judah, and the Princes of  
 “ Jerusalem, the Eunuchs, and the Priests,

(115) For in making the Covenant before God in the Temple to *proclaim Liberty*, as mentioned in the 15th verse, they divided the victim in two parts, and passed between the parts in imitation of the solemn Covenant which God made with *Abraham*, when a smoking furnace, and a lamp of fire, passed between the pieces of the divided Heifer, She Goat, &c. as mentioned in Gen. xv. 9 to 17, signifying, says Vatablus, —“ *that they wish to be put to death as this Calf was cut asunder, if they break the Covenant.*”—In federe pangendo dividebant vitulum, et per medium transibant, significantes se optare emori ut ille vitulus erat cæsus si fedus frangerent. Crit. Sac. Tom. 4. 5640. —“ *Nam significabat*” (says Munster) “ *ritus ille ut, si quis dolo malo discessisset a pollicitis, illum quoque secaret Dominus et occideret horrendè.*” Crit. Sac. 5639.—And Clarius gives a part of the words used on those occasions, “ *Ordo orationis*” (says he) “ *est, Dabo viros qui prævaricantur fedus meum, sicut vitulum quem conciderunt,*” &c. In Templo enim immolarant ritu celeberrimo diviso vitulo per cujus partes utrinque oppositas incedebant, simulque jurabant et se devovabant ut eveniret ipsis sicut vitulo si fedus rumperent. Dicit ergo—Dabo vos sicut vitulum illum, &c.

“ and

broke the solemn Covenant of PROCLAIMING LIBERTY; but GOD'S VENGEANCE kept pace with *the Oppression* of the unrepenting Tyrants!). “ *Behold, I WILL COMMAND, SAITH THE LORD, and CAUSE THEM TO RETURN TO THIS CITY*” (a remarkable instance of God’s over-ruling Providence in the World! The haughty, self-willed, Babylonian Monarch and his Men of War perceived not that they were mere instruments in the hands of God!); “ *and they shall fight against it, and take it, and burn it with fire: and I WILL MAKE the Cities of Judah a Desolation without an Inhabitant.*”  
Jer. xxxiv.

There is no order of time preserved in the Collection of Jeremiah’s Prophecies, as I have already remarked; for the two next chapters (*viz.* the 35th and 36th) contain Prophecies which  
were

were delivered several years before, in the reign of Jehoiakim ; but the 37th chapter relates to the same time exactly as the 34th chapter last quoted, *viz.* the times when “ Pharaoh’s Army was “ come forth out of Egypt” (xxxvii. 5.), which occasioned the departure (for the present) of the Chaldeans. And it was, probably, in the interval between these two circumstances (*viz.* *after* Pharaoh was *come forth* from Egypt, and was advancing, but *before* the Chaldeans left the Siege on that account) that Zedekiah sent two Messengers to the Prophet (who was then at liberty, as the 4th verse expressly declares) to desire *his Prayers*:—“ *Pray “ now unto the Lord our God for us ;* but the Prophet’s Answer on that occasion was not returned till the Chaldeans *departed from* Jerusalem, as mentioned in the 5th verse (and probably also not till after the Covenant about *Liberty*

A a

was

“ People, that ye have put me in Pri-  
 “ son (119)? Where (are) now your Pro-  
 “ phets, which prophesied unto you, say-  
 “ ing, The King of Babylon shall not  
 “ come against you, nor against this  
 “ Land (120)? Therefore hear now, I  
 “ pray thee, O my Lord the King: let  
 “ my supplication, I pray thee, be ac-  
 “ cepted before thee; that thou cause me  
 “ not to return to the House of Jonathan  
 “ the Scribe, lest I die there.” And it  
 appears that Zedekiah (notwithstanding  
 his general wickedness) yet had no per-  
 sonal pique against the Prophet, but was

(119) This shews that *speaking Truth*, be it ever  
 so severe, (provided it is not spoken for the sake  
 of mere abuse, but for the purposes of warning and  
 amendment) ought not to be esteemed an *Offence*, for  
 surely no *truths* can ever be more harsh or severe than  
 those uttered by Jeremiah against the Court of Zede-  
 kiah!

(120) For these Evil Counsellors, it seems, like  
 true implements of the Devil, attempted by their  
 false intelligence from time to time to make the King  
 firm in his bad measures and wicked policy.

well

well inclined to grant his Petition, as also a daily allowance of Bread, as long as any could be procured (121):

And when the Princes advised Zedekiah to put Jeremiah to death, because he publicly exhorted *all the People* to go over to the Enemy (122), it appears,

(121) "*Then*" (says the Text) "*Zedekiah the King* commanded that they should commit Jeremiah into *the Court* of the prison, and that they should give him daily a piece of bread out of the Bakers Street, *until all the Bread in the City were spent.*"

(122) Which would have been *treason to the state*, and a high crime, had not the Kingdom been actually condemned by the word of God, viz. "*Thus saith the Lord; He that remaineth in this City shall die by the Sword, by the Famine, and by the Pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live. Thus saith the Lord; This City shall surely be given into the hand of the King of Babylon's army, which shall take it. Therefore the Princes said unto the King, We beseech thee let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this City, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt,*" &c. Chap. xxxviii. 2 to 4.

These circumstances, and several others, will be found in the 38th chapter (126); but we must go back to the 32d chapter for the continuation of the History, which we there find advanced to the *tenth* year of Zedekiah's reign, the Siege being still carried on, and Jeremiah still shut up in the Court of

(126) —“ If thou wilt assuredly go forth unto the  
 “ King of Babylon's Princes, then thy soul shall live,  
 “ and this City shall be burned with fire; and thou  
 “ shalt live and thine house. But if thou wilt not  
 “ go forth to the King of Babylon's Princes, then  
 “ shall this City be given into the hand of the Chal-  
 “ deans, and they shall burn it with fire, and thou  
 “ shalt not escape out of their hand. And Zedekiah  
 “ the King said unto Jeremiah, I am afraid of the  
 “ Jews that are fallen to the Chaldeans, lest they de-  
 “ liver me into their hand, and they mock me.  
 “ But Jeremiah said, They shall not deliver (thee).  
 “ *Obey, I beseech thee, the voice of the LORD* which I  
 “ speak unto thee: so it shall be well unto thee, and  
 “ thy soul shall live,” &c. Chap. xxxviii. ver. 17 to 20.

The remainder of the chapter contains a further description of the judgements that were to take place in case he refused to accept of the alternative above mentioned; as also an account of Zedekiah's expedient for concealing what had passed between him and Jeremiah from the Princes.

the



the Prison. In the 3d, 4th, and 5th verses we find a repetition of some circumstances of the dreadful Vengeance *before* denounced against Zedekiah ; but they are not mentioned in that place as being then repeated by the Prophet, but only as having been the cause of his Confinement. From the 6th to the 16th verse is related—the remarkable Prophecy concerning the Repossession of *Houses, Fields, and Vineyards* after the Captivity ; in token of which the Prophet's Kinsman, Hanameel, was providentially sent to tender to him the purchase of a Field in Anathoth, to which he was next Heir. From the 17th to the 25th verse of this chapter is contained—the Prophet's Prayer on that occasion, wherein he most solemnly describes the *Mercy*, as well as the *Vengeance*, of God, then dreadfully approaching !—“ *Ab Lord God ! Behold,*  
“ *thou hast made the Heaven and the*

Jerusalem being then begun, which was not to cease till the whole was laid desolate !), “ *and hast brought thy People Israel out of the Land of Egypt with Signs and with Wonders, and with a strong Hand, and with a stretched-out Arm, and with great Terror* (131),  
 “ *and*

(131) For that wonderful example of GOD’S VENGEANCE against TYRANNY, and of his MERCY IN REDEEMING a Nation from SLAVERY, was of all others the most eminent, and, consequently, the ofteneft repeated in Scripture (as in this place), ’till the accomplishment of the much more *glorious redemption* from SPIRITUAL SLAVERY, the BONDAGE of the Devil \*, (of which the former was only a Type;) when the Son of God invited all mankind to the FREEDOM of the GOSPEL,—to the True Knowledge of the LAW of LIBERTY for the regulation of their behaviour towards each other; giving them power “ *to become the sons of God* †;” and to partake even of the *Divine*

\* “ Forasmuch then as the Children are Partakers of flesh and blood, he,” (that is, Christ) “ also himself, likewise took part of the same; that through Death he might destroy him that had the power of death,” (that is, the Devil,) “ and deliver them who through fear of death were all their lifetime subject to Bondage.” Heb. ii. 14, 15.—“ I beheld Satan as Lightning fall from Heaven.” Lukex. 18.

† John i. 12.

Nature

“ and hast given them this Land, which  
 “ thou didst swear to their Fathers to give  
 “ them, a Land flowing with Milk and  
 “ Honey; and they came in and possessed  
 “ it; but they obeyed not thy Voice, nei-  
 “ ther WALKED IN THY LAW: they

Nature † by the Gift of the Holy Ghost §, which is absolutely promised to all that sincerely ask || it in Christ’s name\*.

† —“ Through the knowledge of him that hath called us  
 “ to Glory and Virtue : whereby are given unto us exceeding  
 “ great and precious promises ; that by these ye might be PAR-  
 “ TAKERS of the DIVINE NATURE, having escaped the Cor-  
 “ ruption that is in the world through Lust.” 2 Peter i. 3, 4.

§ “ For as many as are led by the Spirit of God, they are the  
 “ Sons of God. For ye have not received the Spirit of Bondage  
 “ again to fear, but ye have received the Spirit of adoption,  
 “ whereby we cry—Abba—Father,” &c. Rom. viii. 14, 15.  
 “ Know ye not that ye are the Temple of God, and that the Spi-  
 “ rit of God dwelleth in you ? If any man defile the Temple of  
 “ God, him shall God destroy : for the Temple of God is Holy,  
 “ which” (Temple) “ ye are.” 1 Cor. iii. 16, 17.

|| “ Ask and it shall be given you,” &c. Matt. vii. 7. Mark xi.  
 14. Luke xi. 9. John xv. 7.

\* “ Whatsoever ye shall ask IN MY NAME” (said our Lord  
 JESUS) “ in my Name, that will I do, that the Father may be  
 “ glorified in the Son. If ye shall ask any thing IN MY NAME,  
 “ I will do it,” &c. John xiv. 13, &c.—“ How much more shall  
 “ your Heavenly Father give the Holy Spirit to them that ask  
 “ him.” Luke xi. 13.

the scripture phrase) of JUDGEMENT and RIGHTEOUSNESS, which drew down GOD'S VENGEANCE upon them! This was apparently THE PRINCIPAL CAUSE (let *Britain* therefore tremble for her notorious national *corruption* and *oppressions*) OF THAT HORRID MISERY WHICH REIGNED IN JERUSALEM DURING THE BABYLONIAN SIEGE.

—“ *They that did feed delicately are desolate in the streets! they that were brought up in scarlet embrace dunghills!*” Lam. iv. 5. and again, “ *They that be slain with the sword are better than*” (they that be) “ SLAIN WITH HUNGER; for *these pine away* STRICKEN THROUGH *for*” (want of) “ *the fruits of the field.*” “ *The hands of the pitiful*” (or rather of the affectionate or tender hearted) “ *women have soddened*” (that is, BOILED, for want of other food) “ *their own Children, THEY WERE THEIR MEAT in*”  
 “ *the*

“ *the Destruction of the Daughter of my*  
 “ *People.*” *Ibid.* ver. 9, 10.

A more deplorable state of wretchedness cannot be described ! These miseries increased till the 11th year of Zedekiah, when (as we read in the 39th chapter) “ *the City was broken up (132)* ; and then was the DREADFUL VENGEANCE, so repeatedly denounced by the Prophet against *Zedekiah*, ready to burst on the Head of that *wicked Prince*,

(132) And it came to pass, that when *Zedekiah* the “ King of Judah saw them ” (that is, *the Princes of Babylon*, who sat in the Middle Gate, after the CITY WAS BROKEN UP. See ch. xxxix. 2, 3.) “ and all the men “ of war, then they fled, and went forth out of the “ city by night, by the way of the King’s Garden, by “ the gate between the two walls: and he went out “ the way of the plain. But the Chaldeans army “ pursued after them, and overtook Zedekiah in the “ plains of Jericho: and when they had taken him “ they brought him up to *Nebuchadnezzar King of “ Babylon* to RIBLAH in the Land of HAMATH, “ where he gave Judgement upon him.” Ch. xxxix. 4, 5. Compare this with the Note in page 48.

C c

who,

Babylon, telling them from God, “ *I*  
 “ *will BRING HIM TO BABYLON,*  
 “ *the Land of the Chaldeans ; yet shall he*  
 “ *NOT SEE IT, though he shall die there !*”

Ezek. xii. 13. Now to complete this tremendous Example of God’s Judgement against *the Toleration of Slavery*, I must add, that the King of Babylon SLEW ALL THE NOBLES OF JUDAH, that is, ALL that were taken at that time ; and having put out Zedekiah’s Eyes, as before-mentioned, he bound him (*Slave-like*) with Chains, to carry him to Babylon, where he and the remainder of the Jewish Captives (the former SLAVE-HOLDERS, whose OPPRESSION he had unjustly tolerated) became (according to the phrase of our modern *Slave-holders*) the PRIVATE PROPERTY of the Babylonian Tyrant and his Soldiers ! “ *They took the young*  
 “ *Men to grind, and the Children fell*  
 “ *under*

“ *under the Wood (136)*”—under the heavy burthens of their BABYLONIAN SLAVE-HOLDERS. But, what is still more remarkable, the *Poor of the People* (who were, probably, the *Bondmen* and *Bondwomen*, whose Cause God had avenged by these heavy Judgements) were left at home to possess the Lands and Vineyards of their former *tyrannical Masters* ; for “ NEBUZARADAN the

(136) Lam. v. 13. In the same chapter the miseries of a foreign Jurisdiction are strongly delineated, —“ *Our Inheritance is turned TO STRANGERS, our Houses to Aliens. We are Orphans and Fatherless, our Mothers are as Widows. We have drunken our Water for Money ; our Wood is sold unto us. OUR NECKS ARE UNDER PERSECUTION ; WE LABOUR AND HAVE NO REST,*” &c. A just recompence for SLAVE-HOLDERS ! and again,—“ *SERVANTS*” (or Slaves) “ *have ruled over us,*” &c.—“ *They ravished the Women in Sion, and the Maids in the cities of Judah ! PRINCES are hanged by their hand : the faces of Elders were not honoured. THEY TOOK THE YOUNG MEN TO GRIND, AND THE CHILDREN FELL UNDER THE WOOD,*” &c. Such a *Retaliation of Tyranny* must every nation expect that promotes and tolerates *Slavery and Oppression !* Nothing but severe Repentance and Amendment can prevent it ! O that my countrymen would consider this !

“ *Captain*

by the King of Assyria (138) ; and the Assyrian Power afterwards devolved to *Nebuchadnezzar* in the Commencement of the Babylonian Empire, who had also himself, thrice before this last

“ the Lord brought upon them the Captains of  
 “ the Host of the King of Assyria, which took  
 “ Manasseh among the Thorns, and bound him with  
 “ fetters, and carried him to Babylon.” 2 Chron.  
 xxxiii. 10, 11.

(138) According to Bishop Usher this King of Assyria was *Esharaddon*, who (as he relates) annexed the dominion of Judæa to the Imperial Crown of Assyria, and carried King Manasseh to Babylon ; but, upon his repentance, mercifully restored him to his Royal Dignity, though he was still to remain subject to the Imperial Jurisdiction of Assyria : and afterwards, when the whole Assyrian Power devolved to *Nebuchadnezzar*, in the commencement of the Babylonian Empire, *Jehoiakim* King of Judah, became his servant three years, and then turned and rebelled against him \* ; but the kingdom being again conquered a few years after, in the reign of his Son *Jehoiachin*, the King of Babylon carried the latter into captivity, and made *Zedekiah* King in his room, who also rebelled both against God and the King of Babylon, and thereby wilfully drew down those heavy judgements upon himself and the kingdom !

\* 2 Kings xxiv. 1.



Was conquered *Judea*; and *Zedekiah*, the last Monarch before the Captivity, *reigned expressly by his APPOINTMENT*, so that his wilful rebellion clearly justified the Babylonian Invasion; and add to this, that the Assyrians (139) and Babylonians (140) were, in a very extraordinary manner, preordained and authorized by Almighty God to punish the crying wickedness of the Israelites and Jews; which surely may be alledged as a further justification of the con-

(139) "O Assyria! the rod of mine anger, and the staff in their hand is mine indignation. I will send him against a hypocritical Nation, and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit, he meaneth not so, neither doth his heart think so, but (*it is*) in his heart to destroy, and cut off nations not a few;" &c. *Isaiah* x. 6, 7.

(140) "And now I have given all these lands into the hand of Nebuchadnezzar the King of Babylon, my servant, &c.—and ALL NATIONS shall serve him, and his Son's Son, until the very time of his Land come: and then many nations and great kings shall SERVE THEMSELVES of him," &c. *Jer.* xxvii. 6, 7.—Here is a manifest instance of *National Retribution* in kind!

D d

quest,

(or enslaved) “THE INHABITANTS  
 “ *like a valiant (man). And my hand hath*  
 “ *found as a nest the RICHES OF THE*  
 “ *PEOPLE : and as one gathereth Eggs*  
 “ *(that are) left, have I gathered all the*  
 “ *Earth, and there was none that MOVED*  
 “ *THE WING, or opened the mouth, or*  
 “ *peeped.—Shall the Ax boast itself against*  
 “ *him that heweth therewith? (or) shall*  
 “ *the SAW magnify itself against him that*  
 “ *shaketh it ?”* (Thus God asserts the  
 actual guidance of his Providence in  
 human Transactions, by representing  
 the haughty unbelieving Monarchs of  
*Assyria* as mere WORK TOOLS in his  
 hands), “ *as if the rod should shake (itself)*  
 “ *against them that lift it up, (or) as if the*  
 “ *staff should lift up (itself as if it were)*  
 “ *no wood. Therefore shall the Lord,*  
 “ *the LORD OF HOSTS”* (OR ARMIES,  
*Jehovah Tfabaoth*) “ *send among his*  
 “ *fat ones leanness, and under his Glory*  
 “ *he*

“ *he shall kindle a burning like the burning of a fire,*” &c. Chap. x. 12—16.

And after encouraging the remnant of Israel to “ *stay upon the Lord, the Holy one of Israel, in truth,*” by a promise “ THAT THE CONSUMPTION DECREED (141) *shall overflow with* ”  
“ RIGH-

(141) That is—DECREED on account of the *National Injustice and Tyranny* described in the 1st verse of the same chapter, viz. “ *Wo unto them that DECREE UNRIGHTEOUS DECREES,*” (i. e. make Laws that are contrary to *Natural Right and Justice*) \*  
“ and THAT WRITE GRIEVOUSNESS, WHICH THEY HAVE PRESCRIBED: *to turn aside the needy from Judgement, and to take away the right from the poor of my people, that Widows may be their prey, and that they may rob the fatherless! And what will ye do IN THE DAY OF VISITATION, AND IN THE DESOLATION (which) SHALL come FROM far?*” &c.—which was manifestly, “ THE CONSUMPTION DECREED.” &c.

\* Laws like those whereby the AFRICAN SLAVE-TRADE is promoted and encouraged, or like those whereby MARRIAGE is restrained; like those also which tolerate the Oppression of the poor Colliers, Salters, and Miners in Scotland; or like those diabolical DECREES of UNRIGHTEOUSNESS and GRIEVOUSNESS,  
which

“ RIGHTEOUSNES ;” (for the promises of blessings and forgiveness are generally blended with the denunciations of God’s Judgements, in order to encourage Repentance and Reliance on God) the Prophet comforts the Sufferers under the present Affliction with an assurance that it shall not be of long continuance. “ *Therefore thus saith the Lord God of Hosts, O my People, that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a Rod, and shall lift up his Staff against thee, after the manner of Egypt*” (that is, by holding them in A SEVERE BONDAGE, as the

(142) *In via Ægypti* כְּדֶרֶךְ מִצְרַיִם “ *Hebraismus, pro more, ritu Ægyptiorum. Eo modo quo affligerunt te Ægyptii, sic te affligent Assyrii.*” —Vatablus. [“ *Cadet ille quidem te baculo, suâque virgâ petet Ægyptiaco more* ]—ut olim Pharaon. Castalio.—“ *Sicut olim in Ægypto servierunt, et ab ea tandem servitute liberati.*” Clarius. Crit. Sac.

which some of our *American assemblies* have wickedly PRESCRIBED against their poor *Negro Slaves*, many of which I have particularly pointed out in my Representation against Slavery. pages 49 to 73.

Egyptians had formerly done (142):  
 “ *for yet a very little while*” (said the Prophet) “ *and* THE INDIGNATION  
 “ *shall cease, and* MINE ANGER IN  
 “ THEIR DESTRUCTION. *And the*  
 “ *Lord of Hosts shall stir up* A SCOURGE  
 “ *for him*” (viz. the Assyrian) “ *accord-*  
 “ *ing to the Slaughter of Midian at the*  
 “ *Rock of Oreb*” (viz. by the Militia of Israel under Gideon): “ *and (as) his*  
 “ *Rod (was) upon the Sea, so shall he lift*  
 “ *it up after the manner of Egypt* (143).  
 “ *And it shall come to pass in that day,*  
 “ (that) *his BURDEN shall be taken away*  
 “ FROM OFF THY SHOULDER, *and his*  
 “ YOKE *from off thy Neck, and the YOKE*  
 “ *shall be DESTROYED because of the an-*  
 “ *ointing.*” &c. Again, in the 14th chapter, a similar Prophecy is delivered against Assyria: — “ *I will break the*

(143) Sicut, inquit, olim aquis Rubri Maris Ægyptios prostravi sola baculi elevatione per Mosen, &c. Clarius. Crit. Sac.

“ *Assyrian*

“ *Affyrian in my Land, and upon my*  
 “ *Mountains tread him under foot.*” And  
 then he immediately alludes to the cruel  
*Bondage and Oppression* which drew down  
 the VENGEANCE OF GOD upon the Af-  
 syrian: — “ *Then,*” said the Prophet,  
 “ *shall his YOKE depart from off them,*  
 “ *and his BURTHEN depart from off their*  
 “ *Shoulders (144).* This (is) the purpose  
 “ (that

(144) This VENGEANCE came upon the *Affyrians*,  
 not all at once, but at several different periods, that  
 they might have warning and opportunity to repent!  
 One remarkable instance of it is fully recorded in  
 scripture, I mean that supernatural destruction of the  
 greatest part of their army in one night after *Senna-*  
*cherib* had blasphemed God by his Captains, and pre-  
 sumptuously proposed to *carry away* the Inhabitants  
 of Jerusalem INTO CAPTIVITY: for that was ex-  
 pressly his purpose as signified by Rabshakah—  
 “ MAKE AN AGREEMENT WITH ME BY A PRESENT,  
 “ *and come out to me and eat, &c. until I come and*  
 “ TAKE YOU AWAY to a Land like your own Land,”  
 &c. at another time Pharaoh Necho was charged with  
 the execution of GOD’S VENGEANCE against them.  
 (Compare 2 Kings xxiii. 29. with 2 Chron. xxxv.  
 21, &c.) After which time we hear no more of the  
 ASSYRIAN OPPRESSOR, (that Monarchy being soon  
 after

“ (that is) *purposed upon the whole Earth* ;  
 “ *and this (is) the hand (that is) stretched*  
 “ *out upon all the Nations.*” &c. Chap.  
 xiv. 25, 26.

This seems to be a declaration, that  
 GOD’S VENGEANCE against ASSYRIA  
 for TYRANNY and OPPRESSION (145)  
 should be a standing Example and Pre-  
 cedent for the Judgement of all other  
 Nations, but more especially of *the Na-*  
*tions bordering on Judea*, because there

after swallowed up in the BABYLONIAN TYRANNY)  
 so that his YOKE of course *departed FROM OFF the*  
*Nations he had ENSLAVED*, “ *and his BURTHEN from*  
 “ *off their shoulders,*” agreeable to the prophecy a-  
 bove.

(145) “ Wo to thee that *spoil*est, and thou wast not  
 “ *spoiled* ; and dealest *treacherously*, and they dealt not  
 “ *treacherously* with thee : when thou shalt cease to  
 “ *spoil*, thou shalt be *spoiled* ; (and) when thou shalt  
 “ make an end to deal *treacherously*, they shall deal  
 “ *treacherously* with thee !” Isaiah xxxiii. 1. Here the  
 Law of *Retribution* is clearly laid down. Commen-  
 tators have generally understood this to be denounced  
 against Assyria.

What RECOMPENCE can ye make for such an abominable affront to the Creator of Mankind as your detestable Traffic in *Slaves* ! Cannot you be content with a *lawful* and *fair* Trade in *Gold-dust, Ivory, Gums, Wax, &c. &c.* which the African Coast will afford in abundance, but you must *traffic in the BODIES of the poor wretched Inhabitants*, to support your Luxuries, like those who gave a BOY for a HARLOT, and a GIRL for WINE ! Are you a jot *more righteous*, who barter MEN, WOMEN, and CHILDREN, by hundreds together, for SUGAR and RUM ! Is this your RECOMPENCE to God for all his Mercies ? Repent in time, lest God should return your RECOMPENCE upon your own heads ; for he has declared in this same Text)—“ *If ye RECOMPENSE me*” (that is, in such an *unmerciful* manner), “ *swiftly (and) speedily will I return* “ YOUR RECOMPENCE UPON YOUR OWN “ HEAD ;”



“ HEAD;” &c. And in the next verse but one, the Prophet marks the SLAVE-TRADE of *Tyre* and *Zidon* as one of the principal causes of his VENGEANCE:—

“ *The Children also of Judah and the*

“ *Children of Jerusalem have YE SOLD*

“ *unto the GRECIANS, that ye might re-*

“ *move them FAR FROM THEIR BOR-*

“ *DER:”* (but how much farther do

the ENGLISH REMOVE THE POOR

AFRICANS FROM THEIR BORDER!)

“ *Behold, I will raise them out of the*

“ *place whither ye have SOLD THEM,*

“ *and will RETURN YOUR RECOM-*

“ *PENCE UPON YOUR OWN HEAD:”*

(Observe how clearly THE LAW OF RETRIBUTION is here laid down)

“ *and I WILL SELL your SONS and your*

“ *DAUGHTERS into the hands of the chil-*

“ *dren of JUDAH, and they shall sell*

“ *them (148) to the SABEANS, to a*

“ *people*

(148) This is not to be considered as a permission to the Jews to deal in Slaves, but only as a prophecy of God's retaliation

mark of GOD'S VENGEANCE against  
 oppressive Nations, viz. THE INFATU-  
 ATION OF THEIR COUNCILS.) “ *As-*  
 “ *semble yourselves !*” (says the Prophet)  
 “ *and come all ye NATIONS (149) and*  
 “ *gather yourselves together round about :*  
 “ *thither cause THY MIGHTY ONES to*  
 “ *come down, O Lord. Let the Na-*  
 “ *tions be wakened, and come up to the*  
 “ *valley of JEHOSEPHAT,*” (i. e. the  
 valley of JEHOVAH THE JUDGE) “ *for*  
 “ *there will I sit to JUDGE ALL THE*  
 “ *NATIONS round about. Put ye in the*  
 “ *sickle ; for the Harvest is ripe : come,*  
 “ *get ye down, for the press is full, the*  
 “ *fats overflow ; FOR THEIR WICKED-*  
 “ *NESS IS GREAT ! MULTITUDES,*  
 “ *MULTITUDES IN THE VALLEY OF*  
 “ *DECISION !*” &c. After which the  
 Prophet denounces Judgement against

(149) In the common Translation it is rendered,  
 “ *Come all ye Heathens ;*” but the original word  
 גוֹיִם more properly signifies *the Nations*, than *the*  
*Heathens*.

two of these *oppressive Nations* expressly by name—"EGYPT shall be a desolation, and EDOM shall be a desolate wilderness;" (and the principal reason of these judgments is also as expressly assigned) "for their VIOLENCE (150) against

(150) And the Egyptians "for their VIOLENCE," received from God A RETRIBUTION IN KIND, which is still more awfully expressed by the prophet Isaiah,—"So shall the King of Assyria lead away the EGYPTIANS Prisoners, and the ETHIOPIANS Captives, young and old, naked and bare-foot, even with (their) buttocks uncovered to the shame of Egypt!" Isaiah xx. 4.—A lively description this, of the extreme misery and contempt with which the poor wretched Ethiopian Captives, even to this day, are oppressed and vilified!—But by whom?—Not now, surely, by their old enemies, the Assyrians, for they, long ago, received a just recompence for their Tyranny and uncharitableness, and are wiped off from the face of the earth! and may we not expect that the Almighty will also visit the modern Oppressors of the Ethiopians, whose barbarous and unfeeling behaviour towards the poor naked Ethiopian Captives is equally notorious?—May we not expect that the Assyrians, or "men of Nineveh, shall rise in Judgment with this generation, and shall condemn it!" Matt. xii. 41. for they were previously engaged in a just war against the Egyptians and  
F f Ethiopians:

them.) “ *But thou shouldest not have*  
“ *looked on the day of thy Brother,*  
“ *in the Day that he became a Stran-*  
“ *ger;*” (viz. in the day that their  
Brethren the Israelites were carried  
away Captives into a strange land ; for  
it seems, that even to *be neuter*, or  
merely “ *look on*,” like idle spectators,  
when the LIBERTY of their Brethren  
*was at stake*, would have been criminal ;  
but the EDMITES added to this  
Crime, by REJOICING at the Calamity,  
and joining the triumphant Tyrants ;)  
“ *neither shouldest thou have REJOICED*  
“ *OVER the Children of JUDAH in the*  
“ *day of their destruction ; neither shouldest*  
“ *thou have spoken PROUDLY in the day*  
“ *of distress. Thou shouldest not have en-*  
“ *tered into the gate of my people in the*  
“ *day of their calamity ; yea, thou shouldest*  
“ *not have LOOKED ON their AFFLIC-*  
“ *TION in the day of their calamity ; nor*  
“ *have laid hands on their substance in the*  
“ *day*

“ day of calamity. Neither shouldest  
 “ thou have stood in the Cross-way, to cut  
 “ off those of his that did escape; neither  
 “ shouldest thou have DELIVERED UP”  
 (or rather SHUT UP תסגר or CONFINED  
 as in Slavery or Foreign Captivity, which  
 by the Restoration promised to the Cap-  
 tives, in the 20th and 21st verses, seems  
 to have been the case) “ those of his  
 “ that DID REMAIN in the day of distress.  
 “ For the Day of the LORD is near upon  
 “ all the Heathen” (that is “ ALL THE  
 “ NATIONS;” and then follows “ THE  
 “ PURPOSE” of RETRIBUTION that is  
 PURPOSED upon the whole earth) “ As  
 “ THOU HAST DONE, it shall be DONE  
 “ unto thee: thy REWARD shall return  
 “ UPON THINE OWN HEAD,” &c.

The like PURPOSE of RETRIBUTION  
 was denounced against several Nations  
 by the Prophet AMOS, and first against  
 the SYRIANS—“ Thus saith THE LORD  
 “ for

“(them) *up to* EDOM:” (152) or rather (as the word הַלְמִנִּיר more properly signifies)

(152) Grotius thinks that this Transgression was committed when Sennacherib invaded Judæa, and that many Jews upon his first approach fled to the neighbouring Regions, and that the Philistines, instead of protecting the poor fugitives, who had done them no injury, SOLD THEM to the EDUMÆANS, as if they had been taken in open war. “Cum Sennacheribus Judæam invasit, multi ad primum ejus adventum in vicinas regiones se recepere, ut apparuit. Esa. xvi. 4. Philistini hos Judæos, qui nihil ipsis nocuerant, non ut supplices protexerunt, sed quasi bello captos VENDIDERUNT Idumæis.” Crit. Sac. Tom. 4. p. 6473. Many other commentators besides Grotius have supposed this *Transgression* to have been committed during the troubles occasioned by Sennacherib’s Expedition; but it is not probable (*though indeed it is possible*) that this was the time to which the prophecy referred; because, if it really was, the Prophecy foretold the Transgression *itself*, as well as the punishment of it; for we find that the Prophecy was delivered “in the days of Uzziah,” whereas the Event to which they refer, did not happen till many years afterwards in the reign of Abaz: there are some instances indeed of God’s vengeance being really denounced against particular crimes even before the crimes themselves were committed, which I shall shew when I come to speak of Babylon; but in the case before us there is no necessity for supposing any such anticipation, it being much more probable that the offence,

signifies] *to cause (them) to be shut up* (that is, in Bondage) *to Edom*: in short, it appears from thence, that they carried on the SLAVE-TRADE with EDM, as our *Liverpool* and *Bristol* Merchants, and some at *London* (but few in proportion to the size of the place), do at present with America! But they were allowed but a short space for the enjoy-

offence, referred to by the Prophecy, was previously committed by the Inhabitants of GAZA after the combined army of the Philistines and Arabians had, by God's permission, subdued and plundered the inhabitants of Judea in the reign of Jehoram, as related in the 2d Chron. xxi. 16, 17, &c. to which it is referred in Clarke's Annotations. The cruelty of delivering up the CAPTIVES to EDM at the time above-mentioned, would be much aggravated in the circumstances of these times; for then the *Edomites* were become inveterate enemies to the Jews, having lately revolted from Judah, and during that very reign had been beaten, and many of them slain, in a pitched battle with the Jews, which rendered them the more implacable; and therefore the unnatural cruelty of DELIVERING UP the Jewish Captives to *Edom* at such a time, must necessarily be esteemed a most heinous offence in the sight of a merciful God!

“ *the LORD; for three Transgressions of*  
 “ *TYRUS, and for four, I will not turn*  
 “ *away (the punishment) thereof;*”  
 (now be pleased to remark, that though  
 the *Tyrians* were notorious *Idolaters*, and  
 very wicked in many other respects,  
 yet, here again, the OPPRESSION OF EN-  
 SLAVING THEIR BRETHREN (even of  
 a different Nation) was the only Crime  
 that God was pleased, more particularly,  
 to impute and point out to them, as  
 being most heinous in his sight) “ *be-*  
 “ *cause*” (said the Prophet) “ *they deli-*  
 “ *vered up the WHOLE CAPTIVITY TO*  
 “ *EDOM*” (for *TYRE* was the *Philistine*  
*LIVERPOOL*, it seems, which supplied  
*Edom* with SLAVES), “ *and remembered*  
 “ *not the BROTHERLY COVENANT* (154):  
 “ *but I will send a FIRE on the Wall of*

(154) Probably alluding to the league that was  
 made between SOLOMON and HIRAM King of TYRE,  
 (mentioned in the first book of Kings v. 12.) “ *and*  
 “ *there was PEACE BETWEEN HIRAM and SOLO-*  
 “ *MON; -and they two MADE A LEAGUE together.*”

“ *TYRUS,*



“ TYRUS, *which shall devour the Palaces thereof.*” Amos i. 9, 10. (155) The like *purpose* of God’s Vengeance is next denounced against Edom, on account of her notorious violations also of *Brotherly Love*; for the Almighty Father of Mankind will not see his creature Man oppressed and vilified without revenging the affront!—“ *Thus saith the Lord; for*

(155) By another cotemporary Prophet (Isaiah) a RETRIBUTION IN KIND was denounced against TYRE—“ *Is this your joyous City, whose antiquity was of antient days?* HER OWN FEET SHALL CARRY HER AFAR OFF *to sojourn.*”—“ (*Ire pedibus suis in Captivitatem,*” says Clarius, Crit. Sac. Tom. 4. p. 4905. that is, just as the poor slaves are now-a-days brought down on foot from the inland parts of Africa to the slave markets on the coasts!) “ *who hath taken THIS COUNCIL against TYRE the crowning (City), whose Merchants are Princes, whose Traffickers are the Honourable of the Earth?* THE LORD OF HOSTS HATH PURPOSED IT,” (plainly referring to the PURPOSE which he had before declared in the xiv. chap. 26. to be “PURPOSED UPON THE WHOLE EARTH,”—which I have shewn to be for the most part a RETRIBUTION IN KIND) *to strain (or pollute) the pride of all Glory, and to bring into contempt all the Honourable of the Earth.*” Isai. xxiii. 7, 8, 9.

bloody-minded Ammonites, for their horrid barbarity in *murdering the Wives and Children of their Enemies*, MURDER being a crime still more heinous in the sight of GOD than SLAVERY; because *the robbing a man of his Life* is a higher Act of Oppression and unnatural Violence than Bondage, it being, indeed, the last degree of Oppression that a Tyrant has in his power!—" Thus saith the Lord; " for three Transgressions of the Children " of AMMON, and for four, will I not " turn away (the punishment) thereof; " because they have RIPPED UP THE " WOMEN WITH CHILD OF GILEAD, " (157) that they might enlarge their bor-

(157) This example shews that God will severely avenge himself of all such abandoned soldiers as those who *kill Women and Children*, for we may be assured that no pretended Rules of War can justify such detestable outrages in his sight, unless they can produce an exprefs Commission from the Almighty for that purpose, like that which was given to the Israelites against the wicked Canaanites, &c.

“ der

*der (158): but I will kindle a Fire in  
 “ the wall of Rabbah, and it shall devour  
 “ the Palaces thereof, with shouting in the  
 “ day*

(158) Probably the *Ammonites* (like some of our *Settlers and Planters at St. Vincents*) coveted—“*that  
 “ fine CREAM PART of the Country*”—about *Gilead*,  
 then in the possession of their neighbours; and might  
 perhaps stir up their public *Financiers* to *settle an ar-  
 rangement for the disposal of the said Lands*, without the  
 knowledge and consent of the *antient and lawful pos-  
 sessors*, as if the *supposed* political necessity to “*enlarge  
 “ their border*” could justify ROBBERY and MURDER,  
 by authority of Government!—Against similar crimes in  
*Israel*, the Prophet thus denounced God’s vengeance!  
 “*Wo to them that devise iniquity, and work evil upon  
 “ their beds! when the morning is light they practice it,  
 “ because it is in the power of their hand. And they co-  
 “ vet Fields, and take (them) by violence: and Houses,  
 “ and take (them) away: so they oppress a man and his  
 “ house, even a man and his heritage. Therefore thus  
 “ saith the LORD” (JEHOVAH);—“ Behold, against  
 “ this family” (apparently meaning the Family or  
 stock of that whole nation) “ do I devise AN EVIL  
 “ from which ye shall not remove your necks; neither  
 “ shall ye go haughtily: FOR THIS TIME IS EVIL.”  
 Mic. ii. 1 to 3. “*For your hands are defiled with  
 “ BLOOD, and your fingers with INIQUITY:—none  
 “ calleth for JUSTICE, nor (any) pleadeth for TRUTH:  
 “ they trust in vanity and speak lies; THEY CONCEIVE  
 “ MISCHIEF, and BRING FORTH INIQUITY!” &c.  
 “ —and the act of Violence (is) in their hands. Their*  
 H h “*feet**

God is offended with any contemptuous vilifying of the *Human Body*, even *when dead*; and how much more then will he be offended with those who vilify their *living Brethren*, by contemptuously holding them in a despicable Bondage!)—" *But I will send a Fire*  
*" upon Moab (160), and it shall devour*  
*" the Palaces of Kirioth, and Moab shall*  
*" die with tumult, with shouting, (and)*  
*" with the sound of the trumpet: and I*  
*" will cut off THE JUDGE FROM THE*  
*" MIDST THEREOF, and will slay ALL*  
*" THE PRINCES THEREOF WITH HIM,*  
*" saith the LORD." Amos ii. 1—3.*

(160) MOAB was condemned also by another Prophet (Isaiah) for her want of Charity to the poor fugitives of *Israel and Judah* in a time that God had delivered them into the hands of their enemies,—  
*" Hide the Outcasts"* (said Isaiah in his denunciation of Judgement against MOAB) *" bewray not him that*  
*" wandereth; Let mine OUT-CASTS dwell with thee*  
*" MOAB; Be thou a Covert to them from the face of*  
*" the SPOILER: for the EXTORTIONER is at an end,*  
*" the SPOILER ceaseth, the OPPRESSORS are consumed*  
*" out of the Land." Isaiah xvi. 4.*

To these Judgements of the several Nations the Prophet now adds the Condemnation of *Judah*, lest the Jews should imagine that GOD'S VENGEANCE was only to be denounced against the *Heathen Nations*.—"Thus saith the Lord; "for three Transgressions of *Judah*; and "for four, I will not turn away (the punishment) thereof; because they have "DESPISED THE LAW OF THE LORD," [now the Apostle Paul informs us, that "all the Law is fulfilled in one word, " (even) in this; *Thou shalt love thy "Neighbour as thyself.*" Galat. v. 14. and, consequently, the OPPRESSION OF THE POOR (of which the Jews were notoriously guilty, as I have shewn) was (next to Idolatry) one of the most heinous Transgressions of the Law, which principally drew down God's Vengeance upon them, though it is not particularly mentioned in this place]—"and have not kept his Commandments; "and

“ *who store up Violence and Robbery in*  
 “ *their Palaces. Therefore thus saith*  
 “ *the*

“ *GOOD, and establish JUDGEMENT in the Gate, it*  
 “ *may that the Lord God of Hosts will be gracious unto*  
 “ *the Remnant of Joseph.*”—Thus the ISRAELITES  
 might have saved themselves from God’s Vengeance  
 by a timely repentance, but they were too corrupt  
 and wicked, it seems, to take warning: for the Judge-  
 ment is, immediately after, denounced on account of  
 the said NATIONAL CORRUPTION AND INJUSTICE.  
 —“ *Therefore, the Lord, the God of Hosts, the Lord*  
 “ *saith thus; WAILING shall be in all thy streets; and*  
 “ *they shall say in all the highways, ALAS! ALAS!*  
 “ *and they shall call the Husbandman to mourning; and*  
 “ *such as are skilful of lamentation, to wailing. And*  
 “ *in all vineyards shall be wailing; for I WILL PASS*  
 “ *THROUGH THEE, SAITH THE LORD!*”

Now let the inhabitants of Great Britain examine  
 themselves, and enquire, whether there are not COR-  
 RUPTIONS and INJUSTICE among them also, which  
 may be equally liable to draw down God’s VEN-  
 GEANCE? Whether their Representatives in the great  
 National Assembly, or “ *Congregation of the People,*”  
 do not annually encourage and promote the AFRI-  
 CAN SLAVE-TRADE, which includes infinitely more  
 OPPRESSION and INJUSTICE *than the Israelites* were  
 ever guilty of! and whether the poor *Miners, Colliers;*  
 and *Salterns* of Scotland, who lately applied to them  
 for relief from the monstrous OPPRESSION and IN-  
 JUSTICE of the unreasonable Landholders (an op-  
 pression

*“ the Lord God ; an Adversary (there  
 “ shall be) even round about the Land :*

pression at least equal to, if not far exceeding the Israelitish Bondage of the Poor) have yet received *redress* for the Injuries done them? or whether, on the contrary, the *Injustice* (which never had any other foundation but that of *unjust Force* and *Usurpation*) is not now confirmed for a certain number of years longer by act of Parliament! But, O my countrymen! let us call to mind (before it is too late) the dreadful consequences of turning “ JUDGEMENT INTO  
 “ WORMWOOD,” and of “ *leaving off Righteousness*  
 “ *in the Earth!*” Let us remember the heavy Judgments that are denounced against the *Oppressions of the poor*, and that there is ONE who will surely avenge their cause,—“ THE LORD (JEHOVAH) is HIS NAME  
 “ *that strengtheneth the SPOILED against the STRONG,*  
 “ *so that the SPOILED shall come AGAINST THE FOR-*  
 “ *TRESS. THEY HATE HIM THAT REBUKETH IN*  
 “ *THE GATE, AND THEY ABHOR HIM THAT*  
 “ *SPEAKETH UPRIGHTLY. Forasmuch therefore*” (continues the Prophet) “ *as your TREADING IS UPON*  
 “ *THE POOR, and ye take from him burthens of wheat,*  
 “ *ye have built houses of hewn stone, but ye shall not*  
 “ *dwell in them; ye have planted pleasant Vineyards,*  
 “ *but ye shall not drink wine of them. For I KNOW*  
 “ *YOUR MANIFOLD TRANSGRESSIONS, and your*  
 “ *mighty sins: they afflict the Just, they TAKE A*  
 “ *BRIBE, and they turn aside THE POOR in the Gate*  
 “ *from their right,*” &c. Amos v. 8 to 12.

“ OPPRESSION and NATIONAL WICKED-  
 “ NESS (163) *cannot escape a NATIONAL*  
 “ PUNISHMENT, *according to the usual*  
 “ *course of GOD’S PROVIDENCE in the*  
 “ *World, unless a hearty Repentance and*  
 “ *Amendment should avert the impending*  
 “ *Vengeance.*”

(163) Extract of a letter from the Author to Lord  
 —, dated the 4th of December, 1774.

———— ‘ If the seasonable warning against the  
 ‘ *crying national wickedness of promoting the AFRICAN*  
 ‘ *SLAVE-TRADE, and tolerating SLAVERY in Ameri-*  
 ‘ *ca, which I sent about three years ago, in a private*  
 ‘ letter to Lord —, had been duly regarded, I sin-  
 ‘ cerely believe that the present misunderstanding, &c,

\* \* \* \* \*

‘ and the alarming consequences which now threaten  
 ‘ us, would not have happened!—*Great Britain and*  
 ‘ *her Colonies* seem to be preparing themselves for  
 ‘ *MUTUAL \* DESTRUCTION*, which, alas! is too ap-  
 ‘ parently merited on both sides: for such monstrous  
 ‘ *OPPRESSION and NATIONAL WICKEDNESS cannot*  
 ‘ *escape a NATIONAL PUNISHMENT according to the*  
 ‘ *usual course of God’s providence in the World, un-*  
 ‘ *less a hearty repentance and amendment should*  
 ‘ *avert the impending vengeance!*’ &c.

“ *For all the Law is fulfilled in ONE WORD (even) in this;*  
 “ *Thou shalt love thy Neighbour as thyself.* But if we bite and  
 “ *devour one another, take heed that YE BE NOT CONSUMED*  
 “ *ONE OF ANOTHER.*” Gal. v. 14, 15. See my Tract on  
 “ *The Law of Liberty, or Royal Law.*”

This



This Doctrine is unquestionably demonstrated (I trust) by the several Extracts from the Holy Scriptures, which I have inserted in the preceding pages : and the proof of it (I thank God) affords me a double recompence for my labours in collecting them ; for it not only vindicates my previous assertions to the Ministers of his present Majesty, but it confirms the *similar assertions* of my own Grandfather, declared, *near a Century ago*, to the great National Assembly of this Kingdom (164).

Can

(164) — “ Wicked men” (said he) “ may be  
 “ happy and prosperous here, and good men may  
 “ suffer many afflictions and tribulations, without  
 “ any the least reflection on the justice or goodness of  
 “ the great Governor of the World : because there is  
 “ a farther day reserved for the adjusting all men’s  
 “ rewards, according to their works. But now the  
 “ consideration of PUBLIC SOCIETIES and NATIONS  
 “ is QUITE DIFFERENT. NATIONS *are not made to*  
 “ *be IMMORTAL, but end with the world.* No SOCI-  
 “ ETY, AS A SOCIETY, SHALL BE CALLED TO A  
 “ FUTURE ACCOUNT ; *but all the rewards and pu-*  
 “ *nishments*

mies, whom God had delivered into their hands? And yet, we find, they were made mutual Instruments of Destruction to each other, on that very account!

*Israel* (I mean the Kingdom of the Ten Tribes) was the Scourge of *Judah*, *Judah* of *Israel*: *Syria* was the Scourge of both; as also were *Edom*, *Moab*, and *Ammon*: and *Assyria* was the Scourge of them all. *Egypt*, again, was the Scourge of *Assyria*; and *Assyria* (under a Babylonish King) became afterwards the severe Scourge and Retaliator of Evils upon *Egypt*!

The opulent *Tyre*, with her princely Merchants, suffered among the rest for her iniquitous Traffic in Slaves (165);  
and

(165) “ *These enterprising Traders, the first great  
“ Navigators of the World*” (says the sensible and benevolent Author of *Britannia Libera*), “ *having, in*  
“ *the*

and the lesser Philistine States, Ashdod, Gath, Gaza, &c. did not partake of the uncharitable *Crime*, without an equal share of *Retribution* !

These examples clearly demonstrate the necessity of observing the Apostle's Advice : — “ *If ye bite and devour one another, take heed that ye are not consumed one of another*” (Gal. v. 15.) : which is a striking representation of the EXTREME DANGER of *Oppression*

“ *the course of their success and their grandeur, imported for their own use a great number of SLAVES, they conspired, slew their Masters, and all the Free-men*” (two only excepted, old STRATO and his Son, who were saved through the GENEROSITY OF THEIR OWN SLAVE) “ *took to themselves their wives and daughters, with the whole city, and raised a new commonwealth ; A DREADFUL EXAMPLE, saith Justin, to all the world, \* who nevertheless went on in their former course of ENSLAVING one another.*” *Britannia Libera, or a Defence of the Free State of Man in England against the Claim of any Man there as a slave.*” p. 3.

\* “ CELEBRE HOC SERVORUM FACINUS, METUENDUMQUE EXEMPLUM TOTO ORBE TERRARUM FUIT.” Just. Hist. lib. xviii.

K k

and

thers and Sisters (“*Men, Women, and Children*”), and then forcibly transporting them “*far from their border,*” even to the opposite side (almost) of this terrestrial Globe !

What is this, my Countrymen, but a notorious aggravation of that very crime for which the *Vengeance* and *Re-tribution* of the ALMIGHTY was poured on the heads of the ancient Tyrian Merchants, above-mentioned. They

“*to try all the ways that are possible of making our peace with God, that so INIQUITY MAY NOT BE OUR RUIN!*” Archbp. Sharp’s Sermons, Vol. 1. Sermon 8. p. 215, 216. 9th edit. But the horrible abomination of the Slave-Trade was only in its infancy when my Grandfather made this declaration, and the baneful tendency of it perhaps was hardly known to him, or he would certainly have entered a zealous and particular protest against it ! With such an *accumulated load of national Guilt*, the necessity of a public humiliation and repentance is become more and more obvious, especially as the long foreseen *Vengeance of the Almighty* seems now ready to burst upon our heads ! let us therefore earnestly join in the necessary reformation “*that so iniquity may not be our Ruin.*”

SOLD the Captive Jews to the Grecians, a neighbouring People; but YE HAVE SOLD the poor Africans (who never offended you) to the very distant Inhabitants of America and the West Indies, “ THAT “ YE MIGHT REMOVE THEM FAR” (far indeed!) “ FROM THEIR BORDER.” Have we not reason to expect the same awful Decree of the Divine Justice which immediately follows these words — “ Behold, I will raise them” (i. e. the Slaves) “ out of the place WHITHER YE HAVE SOLD THEM, and “ will return your Recompence upon your “ own head. AND I WILL SELL YOUR “ SONS AND YOUR DAUGHTERS,” &c. Joel iii. 7, 8. Have we not ample reason to fear, that God will make of this Nation (in proportion to the magnitude of our guilt in *Slave-dealing*) a tremendous Example of RETRIBUTION, to deter other Nations from offending his *Eternal JUSTICE*, if a sincere and speedy

three years), warned the *House of Commons* concerning our *national Danger*.

But there is still one more great example against Tyranny and Oppression, which must not be omitted: I mean the example of God's Vengeance against Babylon, that great and terrible Scourge of all the other ancient Nations, already mentioned in this Tract; for as her OPPRESSIONS were more general and extensive, so her Punishment is more frequently and more fully declared in Scripture.

The Prophet Jeremiah denounced *the Law of Retribution* against the Babylonians in the strongest terms, as well in return for the cruel Slaughters they

'VENGEANCE OF THIS KIND.' Archbp. Sharp's Sermons, Vol. 2. Sermon. 1. intitled, Repentance the Means for averting God's Judgement, 5th edit. p. 22: Preached before the House of Commons, April 11, 1679.

were

were guilty of, as for the heavy *Yoke of Bondage* with which they oppressed the Captive Israelites. See chap. L.—“ *Declare ye among the Nations*” (said the Prophet), “ *and publish, and set up a standard; publish, (and) conceal not: say, BABYLON is taken, BEL is confounded,*” &c. “ *For out of the North there cometh up a Nation against her, which shall MAKE HER LAND DESOLATE;*” (manifestly in return for the cruel DESOLATION of Judea;) “ *and none shall dwell therein*” (that is, in Babylon): “ *they shall remove, they shall depart, both Man and Beast.*” (Jer. L. 2, 3.) And to mark the *Indignation*, as well as *the Cause* of it, in the strongest terms by the severity of Contrast, the Promise of a happy Restoration to the Captives, whom they oppressed, is blended with the Sentence of their own Condemnation:—“ *In those days, and at that time, saith the Lord, the Children*

ample before quoted.) “ *And I will*  
 “ BRING ISRAEL AGAIN TO HIS HA-  
 “ BITATION,” &c.—“ *Call together*  
 “ *the Archers against BABYLON: all*  
 “ *ye that bend the bow, camp against it*  
 “ *round about; let none thereof escape:*  
 “ RECOMPENSE HER ACCORDING TO  
 “ HER WORK; ACCORDING TO ALL  
 “ THAT SHE HATH DONE, DO UNTO  
 “ HER; *for she hath been PROUD against*  
 “ *the Lord, against the Holy One of Israel.*  
 “ *Therefore shall her young men fall in the*  
 “ *streets.*” &c. And a little further the  
 principal cause of God’s Anger is more  
 particularly expressed: — “ *Thus saith*  
 “ *the Lord of Hosts; The Children of*  
 “ *Israel and the Children of Judah (were)*  
 “ OPPRESSED TOGETHER: *and all that*  
 “ TOOK THEM CAPTIVES HELD THEM  
 “ FAST; *they REFUSED TO LET THEM*  
 “ GO.” But mark, ye *Slave-holders*,  
 what immediately follows! — “ *Their*  
 “ REDEEMER (*is*) STRONG; THE  
 “ LORD



“ LORD OF HOSTS” (Jehovah of Armies) “ (is) *his Name* ; “ *he shall* THOROUGHLY PLEAD THEIR CAUSE, “ *that he may give rest to the Land, and* “ *disquiet* THE INHABITANTS OF BABYLON — A SWORD IS UPON THE CHALDEANS,” &c. See the whole 30th chapter.

The *Law of Retribution* is also strongly marked in the 30th chapter, where the Prophet promises that Jehovah “ *will* “ BRING AGAIN THE CAPTIVITY OF “ HIS PEOPLE ISRAEL AND JUDAH ;” (ver. 2.) and *that* JACOB *shall be saved* OUT OF HIS TROUBLE, (ver. 7.) and more especially *from* SLAVERY, declaring, as the Word of the Lord of Hosts, “ *I will break his YOKE FROM* “ OFF THY NECK, AND WILL BURST “ THY BONDS ; *and* STRANGERS *shall* “ *no more* SERVE THEMSELVES OF HIM. “ *But they* SHALL SERVE THE LORD  
6 “ THEIR

“ THEE *shall* be A SPOIL, and all that  
 “ PREY UPON THEE *will* I give FOR A  
 “ PREY: for I *will* restore health unto  
 “ thee, and I *will* heal thee of thy wounds,  
 “ *saith* the Lord; because they called thee  
 “ AN OUTCAST (172), (saying,) This  
 “ (is) Zion, whom no man seeketh after.”  
 &c.

In

(172) As it was manifestly an offence in the sight of  
 God to call Israel an OUT-CAST *during* the former DE-  
 SOLATION; it, certainly, *is not less so now*, tho’ that  
 devoted People is at present *dispersed over the face of*  
*all the Earth*, without a single Acre of National Terri-  
 tory in any one place! for the scriptures gives us am-  
 ple assurance of a much more glorious *Return of the*  
*Jews*, than that from *Babylon*; and the Apostle to  
 the Gentiles has expressly declared, that “ *God hath*  
 “ *not* CAST AWAY *his people which he fore knew.*”  
 Rom. xi. 2. And in the 11th verse he says,  
 “ *through* THEIR FALL *Salvation is come unto the*  
 “ *Gentiles* for to *provoke them to Jealousy.* Now” (says  
 he) “ *if* the FALL OF THEM *be* the RICHES OF THE  
 “ WORLD, and THE DIMINISHING OF THEM the  
 “ RICHES OF THE GENTILES; HOW MUCH MORE  
 “ THEIR FULNESS?” &c. and again in the 15th  
 verse—“ *IF* THE CASTING AWAY OF *them be* the re-  
 “ *conciling of the World*, what *shall* the RECEIVING  
 “ OF THEM BE, BUT LIFE FROM THE DEAD?”

And

In the 25th chapter also a severe *Re-tribution* is denounced expressly against  
 “ the

And the apostle also warns us NOT to boast against the *Branches of that Mystical Olive Tree* on which the Wild Olive Tree of the Gentiles is grafted, “for” (says he) “if God spared not the NATURAL “BRANCHES” (the Israelites) take heed lest he ALSO “SPARE NOT THEE.”—(and indeed we have the greatest reason to acknowledge the great mercy of God in sparing this nation hitherto, if we consider the many bloody persecutions of the Jews in this Kingdom during the dark days of POPISH IGNORANCE, (many particulars of which may be seen in Tovey’s *Anglia Judaica*) or perhaps we may say, that many of the bloody Civil Wars and other *National Calamities*, that have already distressed *this Nation*, may have been inflicted on our ancestors for their *unmerciful Treatment* of these wandering STRANGERS in persecuting, banishing, and even MURDERING them in multitudes for the sake of plundering and robbing them of their wealth! Let us remember the confident hope of the Apostle, that the Israelites shall be again grafted into their own Olive Tree—“for” (says he) “God is able to graff them in again. For if thou wert cut out of the OLIVE-TREE which is WILD BY NATURE, and wert GRAFFED contrary to nature into a GOOD OLIVE TREE; how much more shall these, which be THE NATURAL BRANCHES, be GRAFFED INTO THEIR OWN OLIVE TREE?” and he adds, “for I wou’d not,  
 M m “Brethren,

after the return from the Babylonish Captivity;) “ *and they shall cleave to*  
“ *the House of JACOB.*” &c.—“ *And*  
“ *they shall take them CAPTIVES WHOSE*  
“ *CAPTIVES THEY WERE; and they*  
“ *shall rule over THEIR OPPRESSORS.*”  
(This is a manifest RETRIBUTION IN KIND.) “ *And it shall come to pass in*  
“ *the day that the Lord shall give thee*”  
(Israel) “ *rest from thy sorrow, and from*  
“ *thy fear, and from the HARD BON-*  
“ *DAGE wherein thou wast made to*  
“ *SERVE, that thou shalt take up this*  
“ *proverb against the KING OF BABY-*  
“ *LON, and say, How hath THE OP-*  
“ *PRESSOR CEASED! The Lord hath*  
“ *broken the Staff of the Wicked, (and)*  
“ *the Sceptre of the Rulers. He who*  
“ *SMOTE THE PEOPLE in wrath with*  
“ *A CONTINUAL STROKE; he that*  
“ *RULED THE NATIONS IN ANGER,*  
“ *is persecuted, and none hindereth.*” &c.  
Isaiah xiv. 1—6. — “ *They that see*  
“ *thee*

“ *thee shall narrowly look upon thee,*  
 “ (and) *consider thee, (saying, is) this*  
 “ *the Man that made the Earth to trem-*  
 “ *ble, that did shake Kingdoms? (that)*  
 “ *made the World as a Wilderness, and*  
 “ *destroyed the Cities thereof? (that)*  
 “ OPENED NOT THE HOUSE OF HIS  
 “ PRISONERS ?” &c. Ver. 16, 17.

Mark this, ye hardened *Slave-holders*,  
 who are so *tenacious* of that usurped and  
 pretended property which ye claim in  
 the Persons of your Fellow Men!  
 Will ye also refuse to OPEN THE HOUSE  
 OF YOUR PRISONERS? Remember that  
 the same God still reigns, and never  
 changes. If he spared not the first and  
 most glorious Monarchy upon Earth,  
 he surely will not spare you, unless ye  
 sincerely repent and reform! God's  
 Vengeance against Babylon was exe-  
 cuted expressly on account of the *heavy*  
*Yoke of Bondage* with which they op-  
 pressed their Captives. The Judge-  
 ment,

poral and spiritual), proceeds to declare the reason of God's *severe Vengeance* against BABYLON in the 6th verse:—

“ *I was wroth with my People, I have.*  
 “ *polluted mine Inheritance, and given them*  
 “ *into THINE HAND: thou didst shew*  
 “ *them NO MERCY: upon the Ancient*  
 “ *hast thou VERY HEAVILY LAID THY*  
 “ *YOKE. And thou saidst, I shall be a*  
 “ *Lady for ever: (so) that thou didst*  
 “ *not lay these (things) to thy heart,*  
 “ *neither didst remember the latter end of*  
 “ *it. Therefore hear now this, thou (that*  
 “ *art) given to pleasures, that dwellest*  
 “ *carelessly,” &c.—“ These two things*  
 “ *shall come to thee, IN A MOMENT, IN*  
 “ *ONE DAY; the loss of Children and*  
 “ *Widowhood; they shall come upon thee*  
 “ *in their perfection, for the multitude of*  
 “ *thy Sorceries, (and) for the great abun-*  
 “ *dance of thine Enchantments. For thou*  
 “ *hast trusted in thy Wickedness: thou hast*  
 “ *said, None seeth me. Thy Wisdom and*  
 “ *thy*

“ *thy Knowledge it hath perverted thee.*”  
 (Mark this, ye little Philosophers and  
 sophistical Deists, who even make it a  
 question whether there be such a thing  
 as Providence in the World.) “ *And*  
 “ *thou hast said in thine heart, I (am),*  
 “ *and none else beside me. Therefore shall*  
 “ *evil come upon thee ; thou shalt not know*  
 “ *from whence it riseth : and mischief*  
 “ *shall fall upon thee ; thou shalt not be*  
 “ *able to put it off : and DESOLATION*  
 “ *shall come upon thee SUDDENLY (174),*  
 “ (which)

(174) Compare this with the above-recited passage  
 in the 9th verse : — “ *These two things shall come to*  
 “ *thee, IN A MOMENT, IN ONE DAY,*” &c. The  
 same SUDDEN and UNEXPECTED VENGEANCE is  
 also strongly described by Jeremiah : — “ *Babylon*”  
 (said he, in the spirit of Prophecy) “ *is SUDDENLY*  
 “ *FALLEN AND DESTROYED : HOWL FOR HER,*”  
 &c. Chap. li. 8. This exemplary VENGEANCE was  
 denounced expressly on account of the *Babylonian*  
 TYRANNY over the *Jewish* CAPTIVES ; for in a pre-  
 ceding verse the latter are comforted, and informed  
 of the RETRIBUTION determined against *Babylon* : —  
 “ *For Israel hath not been forsaken*” (said the Prophet)  
 “ *nor Judah, of his God, of the Lord of Hosts, though*  
 “ *their*

and the horrors of that fatal night were plainly foretold : — “ *The night of my pleasure*”

“ *BABYLON to destroy it; because it (is) the VEN-  
GEANCE OF THE LORD, THE VENGEANCE OF HIS  
TEMPLE.*” Jer. li. ii. And in the 27th verse the Prophet expressly names the Kingdoms from whence the several Armies that came with the MEDES and PERSIANS were raised : — “ *Set ye up a standard in the Land, blow the trumpet among the Nations, prepare the Nations against her, call together against her the Kingdoms of ARARAT*” (*viz.* in the neighbourhood of Armenia), “ *MINNI*” (or Aram-Minni, the Armenians themselves), “ *and ASHKENAZ*” (*viz.* the Nations descended from the eldest Son of Gomer; who were nearly allied in blood to the Medes, Madai their Ancestor being a Brother of Gomer, as also of Magog, from whom the Turks have since descended, and all of them from the same neighbourhood). “ *Appoint a Captain against her*” (who is afterwards declared to be CYRUS); “ *cause the HORSES to come up as the rough Caterpillars.*” (the Persians, as also the Parthians, and after them the Turks, likewise were ever famous for their Cavalry); “ *prepare against her the Nations, with the Kings of the MEDES, the Captains thereof, and all the Rulers thereof, and all the Land of his Dominion.*” &c. And in ver. 48 he says, “ *For the Spoilers SHALL COME UNTO HER FROM THE NORTH.*” The Prophet Isaiah also distinctly pointed out the same Instruments of God’s VENGEANCE against Babylon : — “ *Lift ye up the Banner*  
“ *upon*



“*pleasure*” (says the Prophet, manifestly referring to the impious midnight carousal

“*upon THE HIGH MOUNTAIN; exalt the voice unto them:*” &c. describing the first mustering of the confederate Nations against the overgrown tyrannical power of *Babylon*:—“*The noise of a multitude IN THE MOUNTAINS*” (probably meaning the Mountains of Ararat, &c. mentioned by Jeremiah) “*like as of a great People; a tumultuous noise of the Kingdoms of Nations gathered together: THE LORD OF HOSTS*” (*viz.* Jehovah of Armies) “*mustereth the Host of the Battle.*” (Here we see the proper meaning of the Lord of Hosts.) “*They come from a far Country, from the end of Heaven, (even) the Lord and the Weapons of his indignation, to destroy the whole land, &c. Behold I will stir up the MEDES against them, which shall not regard Silver; and (as for) Gold they shall not delight in it. (Their) Bows also*” (for the Medes were eminent Archers) “*shall dash the young men to pieces: and they shall have no pity on the fruit of the womb; their Eye shall not spare the Children. And BABYLON the Glory of Kingdoms, the beauty of the Chaldees excellency shall be as when God overthrew Sodom and Gomorrah.*” &c. Chap. xiii. 2—19. Again in 21st chapter the same Prophet distinctly names the *Medes* and *Persians* to be the instruments of God’s retribution against *BABYLON*. “*A grievous Vision is declared unto me. The Treacherous Dealer dealeth treacherously, and the Spoiler spoileth. Go up, O ELAM!*” (for the *Persians* were descend-  
ed

The Prophet Jeremiah also alludes to the same fatal Babylonian supper, which seems to have been intended as a *Festivity* to the honour of their False Deities (179), in order to insure success against the Besiegers: — “ *In their* “ *heat*” (or in their anger, that is, against their Enemies in the War) “ *I will* “ *make their FEASTS, and I will make* “ *them DRUNKEN, that they may rejoice,* “ *and sleep a perpetual sleep, and not* “ *wake, saith the Lord. I will bring*

that *fatal night*, they found the King and his Princes assembled, and the King standing with a drawn scymitar in his hand, ready to oppose them (notwithstanding his extreme consternation just before, on hearing the miraculous prediction of his fate), that he might endeavour to persuade his *Princes* to stand by him, and resist the Enemy; though, indeed, the learned Vitringa supposes. that the words “ *arise,* “ *ye Princes, and anoint the shield*” refer to the Speech of Cyrus just before the assault, recorded likewise by Xenophon—*Ἀλλ’ ἀγείτε, λαμβάνετε ὅπλα, &c.*

(179) We read in Daniel v. 4. that “ *they DRANK* “ *WINE, and PRAISED THE GODS OF GOLD, and* “ *OF SILVER, of brass, of iron, of wood, and of stone.*”

“ *them*

“ *them down LIKE LAMBS to the slaugh-*  
 “ *ter*” (that is, without opposition or re-  
 sistance on their part (180), “ *like Rams*  
 “ *with He-goats. How is Shefbach taken!*  
 “ *and how is the praise of the whole Earth*  
 “ *surprized!*” (alluding to the unex-  
 pected entry of the Enemy;) “ *How is*  
 “ *Babylon become an astonishment among the*  
 “ *Nations!*” &c. Jer. li. to ver. 42. And  
 the manner of bringing about this VENGE-  
 ANCE, as well as the REASON of it, is  
 further described in the same chapter:  
 —“ *For the Lord God of RECOM-*  
 “ *PENCES*” (said the Prophet, ver. 56.)  
 “ *shall surely REQUITE. And I will*

(180) Which is described also in the 40th verse of  
 “ the same chapter:—“ *The mighty men of Babylon*  
 “ *have forborne to fight, they have remained in their*  
 “ *holds; THEIR MIGHT HATH FAILED, they BE-*  
 “ *CAME AS WOMEN: they*” (that is, the Enemy)  
 “ *have burned her dwelling places; her bars are*  
 “ *broken. One post shall run to meet another, TO SHEW*  
 “ *THE KING OF BABYLON that his City is taken at*  
 “ *one end, and that the passages are stopped, and the*  
 “ *reeds they have burned with FIRE, and the men of*  
 “ *war are affrighted.*” &c.

“ and glorified himself in Israel. Thus  
 “ saith the Lord THY REDEEMER, and  
 “ he that formed thee from the Womb ;  
 “ I (am) the LORD” (Jehovah), “ that  
 “ maketh all (things) ; that stretcheth  
 “ forth the Heavens alone ; that spreadeth  
 “ abroad the Earth by myself : that frus-  
 “ trateth the Tokens of the Lyars, and  
 “ maketh Diviners mad ; that turneth  
 “ Wise (Men) backward, and maketh  
 “ their Knowledge foolish ;” (referring,  
 probably, to the unprofitable Sciences  
 and vain Politics of the Chaldeans ;)  
 “ that confirmeth the Word of his Servant,  
 “ and performeth the Counsel of his Mes-

Redcemer ! “ If the fall of them” (said the Apostle  
 Paul) “ be the riches of the world, and the diminish-  
 “ ing of them the Riches of the Gentiles ; how much  
 “ more their fulness ?” Romans xi. 12. and he tells us  
 again in the 25th verse, “ That Blindness in part is  
 “ happened to Israel until the fulness of the Gentiles be  
 “ come in, and so shall ALL ISRAEL be saved ;” &c. and  
 again in the 32d verse—that “ God hath included them  
 “ ALL IN UNBELIEF that he might have mercy upon  
 “ ALL.”

“ sengers ;

“ *sengers ; that saith to JERUSALEM,*  
 “ *THOU SHALT BE INHABITED*” (that  
 is, after the appointed *Desolation*),  
 “ *and to the Cities of JUDAH, Ye*  
 “ *shall be built, and I will raise up the*  
 “ *decayed places thereof : that saith to the*  
 “ *Deep*” (whereby, according to the  
 Targum, BABEL is meant), “ *Be DRY,*  
 “ *and I will DRY UP thy Rivers :*”  
 (most probably alluding to the successful  
 stratagem of Cyrus to *dry up the*  
*Rivers* by altering their Course, where-  
 by he gained an unsuspected passage  
 into the City through the emptied  
 Channels (183) : “ *that saith of CYRUS,*  
 “ (he

(183) “ In the language of the Prophets” (says  
 Mr. Cruden in his Concordance) “ *Waters* often de-  
 “ note a great multitude of *people ;*”—and this pro-  
 phesy perhaps might allude to the vast *conflux* of peo-  
 ple at Babylon ; that God would *dry them up* by mak-  
 ing the place desolate ; but yet the literal sense is cer-  
 tainly to be preferred, because it seems to have had  
 a literal accomplishment in the successful stratagem of  
 Cyrus abovementioned.—“ *Certè de Babylone est*  
 “ *fermo,*” (says the learned Forerius) “ *per quam*  
 “ *fluebant*

“ BY THY NAME, (am) *the God of Is-*  
 “ *rael.*” And in the next verse the  
 Prophet assigns the reason why the Al-  
 mighty thus called upon CYRUS, viz:  
 —“ *for Jacob my Servant’s sake, and Is-*  
 “ *rael mine elect, I have even called thee*  
 “ BY THY NAME: *I have* SURNAMED  
 “ THEE, *though thou hast not known me.*  
 “ *I (am) the Lord,*” (or rather *I (am)*  
 JEHOVAH) “ *and (there is) none else,*  
 “ *(there is) no God beside me: I girded*  
 “ *thee,*” (or strengthened thee) “ *though*  
 “ *thou hast not known me,*” &c. and God’s  
 PURPOSE in raising up CYRUS is still  
 more clearly declared in the 13th verse,  
 —“ *I have raised him up in* RIGHTE-  
 “ OUSNESS, *and I will* DIRECT ALL  
 “ HIS WAYS: *he shall* BUILD MY CITY,  
 “ *and* HE SHALL LET GO MY CAP-  
 “ TIVES,” (mark this ye wretched  
 Slave-holders) “ NOT FOR PRICE, NOR  
 “ REWARD, *saith the Lord of Hosts;*”  
 and accordingly *the Proclamation of Free-*

dom to the Jews and the Decree for rebuilding the Temple were made in the first year of Cyrus. See Ezra i. 1.

Now let my Readers seriously compare these accounts of God's peculiar favour to CYRUS, THE RESTORER OF LIBERTY, with the accounts (which I have already recited) of God's opposite treatment of that man who "OPENED NOT THE HOUSE OF HIS PRISONERS." Isaiah xiv. 17.

Cyrus by the Almighty was expressly called, in the 45th chapter of Isaiah, "HIS ANOINTED:"—"Thus saith the Lord to HIS ANOINTED, to CYRUS;" and לְמָשִׁיחוֹ לְכוֹרֶשׁ, literally "to his Messiah (186), to Cyrus," &c. for Cyrus.

(185) In the Septuagint the passage is rendered τῷ Χριστῷ μου Κυρῷ, and literally from thence in the Latin Vulgate "*Christo meo Cyro,*" to Cyrus my Christ.

many are they who, for the sake of a little worldly profit, are again entangled in the snares and temptations of their *spiritual Enemy*, and submit themselves to his *Bondage*! How can we suppose, that those men are FREE from THE MAMMON OF UNRIGHTEOUSNESS, who are led by the temptations of *pruritanice*, (which they seemed to value above all other things) after suffering the most extraordinary slaughters and calamities of an unsuccessful and destructive war in defence of it, and of their TEMPORAL LIBERTIES! And they *remain in exile* to this day, a living Testimony to the Truth of Prophecy\*, and an Example to all the Nations, wherever they are dispersed, of GOD'S VENGEANCE against the Rejecters of his divine Revelation!

\* “ *And when he*” (Jesus) “ *was come near*” (that is, to Jerusalem) “ *he beheld the City, and WEPT OVER IT, saying,* “ *If thou hadst known, even thou, at least in this thy day, the things* “ (which belong) *unto thy peace! But now they are hid from thine* “ *eyes. For the days shall come upon thee that thine Enemies shall* “ *cast a Trench about thee, and compass thee round, and keep thee in on* “ *every side,*” (and it is very remarkable, that the Romans, after trying all the usual means in vain, should at length be obliged to have recourse to this method before they could succeed,) “ *and* “ *shall lay thee even with the ground, and thy Children within thee:* “ *and they shall not leave in thee one stone upon another, because* “ *thou knewest not the time of thy visitation.*” Luke xix. 41—44. Thus Christ proclaimed “THE DAY OF VENGEANCE OF OUR “ *GOD,*”—agreeable to Isaiah’s prophecy, already recited in this note, p. 299.

vate



vate interest to infringe the NATURAL RIGHTS OF MANKIND, by uncharitably retaining their *Fellow Men* in an *involuntary SERVITUDE* !

Can any injury, except that of *taking away a man's LIFE*, exceed that of *taking away a man's LIBERTY*, who has never offended us ! Can any *robbery* or *injustice* whatsoever be more atrocious than that of wearing out our *poor Brethren* in a hard *involuntary service*, without *WAGES* or *REWARD* ! thereby continually *robbing them of the Fruit of their Labours* ! Have I not shewn, by unquestionable examples from Scripture, that this is *a crying sin*, and that the Almighty hath denounced *Wo* (187) against all such Offenders ? Do we not

(187) “ *Wo unto him that buildeth his House by Un-  
“ righteousness, and his Chambers by Wrong ; (that)  
“ USETH HIS NEIGHBOUR'S SERVICE WITHOUT  
“ WAGES, AND GIVETH HIM NOT FOR HIS  
“ WORK ;*” &c. Jer. xxii. 13.

profess

profess to serve THE SAME GOD who so severely punished the Jews for *this very crime*? And is there any just ground to hope, that GOD, who spared not his own peculiar People, will, nevertheless, excuse the Inhabitants of *Great Britain and her Colonies*, when they are *wilfully guilty* of the same offence!

The whole tenour of the Scriptures teaches us, that SLAVERY was ever *detestable in the sight of God*, inasmuch that it has generally been denounced (and, of course, inflicted) as the punishment of the most abandoned Sinners; of which I have already given a great variety of instances.

Let us therefore, before it is too late, take warning by these tremendous examples of GOD'S VENGEANCE against this kind of *Oppression*, which the Scrip-

tures hold forth, not only to *this Nation*, but to all the World besides ! The examples which I have quoted of *God's Vengeance*, denounced against the *Israelites* and *Jews* for TYRANNY, are not more striking than the examples of VENGEANCE denounced against the very *Instruments of that VENGEANCE* (the *Affyrians* and *Babylonians*) expressly on *the same account* ; for though the latter were mere *Instruments in God's hand*, to punish the *Jews in kind*, yet they were themselves subjected to the like RETRIBUTION !

Nay, THE VENGEANCE was denounced particularly against the *Chaldeans* (and the cause of it, also, was declared) *long before they were guilty of the offence*, as I have before remarked, even while the *Jews*, the Nation vindicated by this punishment, were exercising that *Tyranny* at home for which they were

were then doomed to the *Babylonian Yoke*, and thereby laid the foundation for the future retaliated CAPTIVITY of *their haughty CONQUERORS the Chaldeans !*

And have not we just reason to dread the severe VENGEANCE OF ALMIGHTY GOD, when it is notorious, that the *Tyranny* exercised in the British Colonies is infinitely more unmerciful than that which was formerly exercised by the *Chaldeans*, insomuch that the state of the Jews in their *Captivity* might be esteemed rather as *Freedom* than *Bondage*, when compared with the *deplorable Servitude* of the wretched NEGRO SLAVES, as well as of the white Servants, in our Colonies?

What must be the consequence of such abominable wickedness?

By

By as much as we exceed the Assyrians and Babylonians in religious knowledge, by so much more severely may we expect the hand of God upon us for our monstrous abuse of such advantages !

The Inhabitants of *Great Britain* and the Inhabitants of *the Colonies* seem to be almost equally guilty of *Oppression* !

THE COLONIES *protest* against the Iniquity of the SLAVE-TRADE ; but, nevertheless, continue to hold the poor wretched *Slaves* in a most *detestable Bondage* ! GREAT BRITAIN, indeed, keeps *no Slaves*, but publicly encourages the *Slave-trade*, and contemptuously neglects or rejects every petition or attempt of the *Colonists* against that notorious wickedness !

The House of Burgesses in *Virginia*, transmitted a very sensible and respectful Petition to the King (188), dated the 1st of April, concerning the *Iniquity*,  
*Inhumanity*,

(188) Extracts from the minutes of the House of Burgesses in Virginia.

Wednesday, April 1st, 1772.

Most Gracious Sovereign,

WE your Majesty's dutiful and loyal subjects the Burgesses of Virginia, now met in general assembly, beg leave with all humility to approach your Royal Presence.

The many instances of your Majesty's benevolent intentions and most gracious disposition to promote the prosperity and happiness of your subjects in the colonies, encouraged us to look up to the Throne, and implore your Majesty's paternal assistance, in averting a *Calamity of a most alarming nature*.

The importation of slaves into the colonies from the coast of Africa hath long been considered as a trade of *great Inhumanity*, and under its present encouragement, we have too much reason to fear *will endanger the very existence of your Majesty's American dominions*.

We are sensible that some of your Majesty's subjects in Great Britain may reap emolument from this sort of Traffic; but when we consider that it greatly retards the settlement of the colonies with *more white inhabitants*, and may in time have the most destructive influence,

*Inhumanity, and destructive Influence of*  
the AFRICAN SLAVE-TRADE, to which

*influence*, we presume to hope, that the interest of a few will be disregarded, when placed in competition with the security and happiness of such numbers of your Majesty's dutiful and loyal subjects.

Deeply impress'd with these sentiments, we most humbly beseech your Majesty to remove all those restraints on your Majesty's Governors of this colony, which inhibit their assenting to such laws as might check so very pernicious a commerce.

Your Majesty's antient colony and dominion of Virginia hath at all times, and upon every occasion, been entirely devoted to your Majesty's sacred person and government; and we cannot forego this opportunity of renewing those assurances of the truest loyalty and warmest affection, which we have so often, with the greatest sincerity, given to the best of Kings, whose wisdom and goodness we esteem the surest pledge of the happiness of all his people.

Resolved, *nemine contradicente*, That the House doth agree with the Committee in the said address to be presented to his Majesty.

Resolved, That an address be presented to his Excellency the Governor, to desire that he will be pleas'd to transmit the address to his Majesty, and to support it in such manner as he shall think most likely to promote the desirable end propos'd.

(C O P Y.)

Qq 2

not

not the least Answer hath yet been returned !

The Freeholders and Inhabitants of the County of *Somerset*, in *New Jersey*, also, through their “ *regard to the civil* “ *and RELIGIOUS Interest of the Country,* “ *and the established Rights of Mankind,*” presented to the Governor, Council, and Representatives of that Province a very seasonable Testimony against that wicked “ *Traffic which has Slavery for* “ *it’s object,*” praying them to “ *provide* “ *against the future Importation of Slaves* “ *into that Colony,*” and “ *to enable such* “ *persons as shall chuse it to manumit their* “ *SLAVES upon equitable Principles to* “ *the Owners and the Public,*” &c. (189).

(189) To the Governor, Council, and Representatives of the Province of New Jersey, in General Assembly met.

The Petition of fundry Freeholders and Inhabitants of the County of Somerset,

Respectfully



Another Petition upon the like benevolent principles was presented to the same Assembly by “ *divers Inhabitants of the County of ESSEX in the said Province,*” wherein they also signified their dissatisfaction concerning “ *an Act of Assembly in force for preventing the manu-*

Respectfully sheweth,

THAT your Petitioners, influenced with an equal regard to the civil and religious interests of this Province and the established Rights of Mankind, have with concern often viewed that Traffic, which has *Slavery* for it's object, in a light very *unfriendly* to both; and it has afforded pleasure to observe the liberal advances which of late have been made among all ranks of people towards the discountenance of that Trade, and promotion of Justice to those who have thereby been deprived of their *Liberty*. Hence your Petitioners are induced to address the Legislature, and to request, that a subject so important may receive that attention which it deserves. Your Petitioners also beg, that you will not only provide against the future importation of Slaves into this Colony, by such ways as you may think best, but to enable such persons as shall chuse it to manumit them by making them useful and happy upon equitable principles to the Owners and the Public, as in your wisdom may appear most conducive to those good ends. And your Petitioners shall pray, &c.

against the African Trade in a pathetic and earnest Petition to their Provincial Assembly ; wherein they take notice of the example set them by the Province of *Virginia* in petitioning the King,  
 “ *from a deep sensibility of the danger and*  
 “ *pernicious consequences which will be*  
 “ *attendant on a Continuation of this most*  
 “ *iniquitous Traffic*” (191). But the Assembly,

(191) To the Representatives of the Freemen of the Province of Pennsylvania in Assembly met.

The Petition of a number of the Inhabitants of the City and County of Philadelphia,

Respectfully sheweth,

THAT the importation of the natives of Guinea, to be sold and used as slaves in the provinces and islands of the British dominions in America, has long been an occasion of deep concern to a great number of the Inhabitants of this province, as well on account of its inconsistency with the whole tenor of the Christian religion, as because of the evil influence it has on the religious and moral conduct of the people, and the dreadful consequence which, it is to be feared, will one day attend in those parts where it prevails.

We

fembly, being defirous firft to know what reception the abovementioned neglected *Virginian* Petition had met with at Court, postponed their addrefs to the Throne; and inftead of it tranfmitted

We are the more encouraged to lay this important object before you, as we underftand fome of the colonies have been led into ferious confideration, as well of the iniquity of the practice, as of the dangerous fituation fome of them are in, particularly the province of *Virginia*, whose Houfe of Burgeffes has lately *petitioned the King*, from a deep fenfibility of the danger, and pernicious confequences which will be attendant on a continuation of this MOST INIQUITOUS TRAFFICK.

We your petitioners, therefore, moft earneftly befeech you, to take this matter, which we apprehend to be of the utmoft confequence to the welfare and fafety of the Britifh colonies, under your moft ferious confideration, and to ufe your utmoft endeavours with the other colonies, in making fuch representations to the King as to you may appear moft effectual towards putting a flop to this mighty evil."

Signed by about two hundred perfons, amongst whom were, the provoft of the academy, and three other clergymen of the church of England, being all that are in this city; five Prefbyterian Clergymen, and four other Minifters, the reft respectable Inhabitants.

cation ! Surely *he hath expected better things of us !* Have we not just reason to fear that he will condemn this nation as he did the Jews of old ? saying—  
 “ *he looked for JUDGEMENT, but behold*  
 “ *OPPRESSION ; for RIGHTEOUSNESS,*  
 “ *but behold a CRY !*” *Isaiah v. 7.*

As God never changes, it is impossible that this nation should escape his *just retribution*, and still persist in violating *the natural Rights* of mankind !

Reflect, my Countrymen, for a moment, upon the present state of those enormous national Transgressions, the *African Slave Trade* encouraged in GREAT BRITAIN, and the *toleration of Slavery* in THE BRITISH COLONIES, and you will readily perceive that we must stand *condemned* even if we *judge ourselves !* and how then shall we appear before  
 that

that Righteous Judge, who is no respecter of persons? How can we hope to escape the DIVINE VENGEANCE when we know that the Almighty hath even *bound himself* with a most solemn oath never to forget *any such acts of OPPRESSION*? “*The Lord hath sworn by the excellency of Jacob, SURELY I will never forget any of their works,*” or rather “*all their works,*” כֹּל מַעֲשֵׂיהֶם; amongst which the SLAVE-TRADE, in particular, is expressly mentioned in the preceding verse, viz. “*buying the Poor for Silver,*” &c. And then he condescends to *appeal*, as I before remarked, to *human Judgement* concerning the propriety, or rather the necessity and certainty, of the Divine Vengeance for such National Wickedness!—“*Shall not the Land tremble for this? and every one mourn that dwelleth therein?*” Amos viii. 6—8. And in  
like

“ green tree. Wherefore the Lord his  
 “ God delivered him into the hand of the  
 “ King of SYRIA ; and they smote him,  
 “ and CARRIED AWAY A GREAT  
 “ MULTITUDE OF THEM CAPTIVES,  
 “ and brought (them) to DAMASCUS.  
 “ And he was also delivered into the hand  
 “ of the King of ISRAEL, who smote him  
 “ with a great slaughter : for PEKAH”  
 (the King of Israel) “ the Son of RE-  
 “ MALIAH slew in Judah AN HUNDRED  
 “ AND TWENTY THOUSAND IN ONE  
 “ DAY, all valiant men ; because THEY  
 “ HAD FORSAKEN THE LORD GOD OF  
 “ THEIR FATHERS. And ZICHRI, a  
 “ mighty man of Ephraim, slew MAA-  
 “ SEIAH THE KING’S SON, and AZ-  
 “ RIKAM THE GOVERNOR OF THE  
 “ HOUSE, and ELKANAH (that was)  
 “ NEXT TO THE KING. And the Chil-  
 “ dren of ISRAEL carried away captive  
 “ of their Brethren TWO HUNDRED  
 “ THOUSAND WOMEN, SONS AND  
 “ DAUGH-

“ DAUGHTERS, *and took also away much*  
 “ *spoil from them, and brought the spoil*  
 “ *to Samaria. But a Prophet of the*  
 “ *Lord was there whose name (was)*  
 “ *ODED: and he went out before the*  
 “ *Host that came to Samaria,*” (tha tis, as  
 they returned from the War to Samaria  
 with their Captives and Booty,) “ *and*  
 “ *said unto them, “ Behold, because the*  
 “ *LORD GOD of your Fathers was wroth*  
 “ *with Judah, he hath delivered them*  
 “ *into your hand, and ye have SLAIN*  
 “ *THEM IN A RAGE (that) REACH-*  
 “ *ETH UP UNTO HEAVEN. And now*”  
 (said the Prophet) “ *ye purpose to KEEP*  
 “ *UNDER the Children of Judah and Je-*  
 “ *rusalem for BOND-MEN and BOND-*  
 “ *WOMEN unto you: (but are there)*  
 “ *NOT WITH YOU, EVEN WITH YOU,*  
 “ *SINS against the LORD your GOD?*  
 “ *Now hear me therefore, and DELIVER*  
 “ *THE CAPTIVES AGAIN, which ye*  
 “ *have TAKEN CAPTIVE OF YOUR*

This reason, as well as the undaunted Resolution of those who gave it, had the proper effect upon the Israelitish Soldiers, who, notwithstanding the general depravity of their countrymen, *still deserved the name of MEN*, by demonstrating, that they were not insensible to REASON, and that they thought themselves entitled (though SOLDIERS) to that *common Right of HUMAN NATURE, the Right of judging for themselves in matters of conscience*, without which no man can be truly *honourable*: for as soon as they heard the just remonstrance of the four Noblemen, they quitted *the Prey and the Plunder* (a hard thing for Soldiers to submit to) without waiting, it seems, for the word of command from the King or his Princes! — “*So the armed men*” (says the Text) “*left the Captives and the Spoil before*” “THE PRINCES and ALL THE CON-” “GREGATION.” Ver. 14.

Here



Here (be pleased to observe) is a *National Council* at once assembled in the field; *the whole Power of the People*—  
 “ THE PRINCES AND ALL THE CON-  
 “ GREGATION.”

What were their Deliberations on this occasion does not appear, nor their RESOLUTIONS, or rather, they seem to have been totally IRRESOLUTE, wavering between what was a RIGHT TO BE DONE and PRIVATE INTEREST; as if each man was unwilling to give up his *share of the booty*, and yet ashamed openly to resist the active Resolution of the four Chiefs on so charitable a cause; for these four Noblemen, it seems, at last boldly took upon themselves the whole business;—“ *and the men*” (says the Text) “ *which were expressed by name,*” (viz. the four Noblemen mentioned in the 12th verse) “ ROSE UP, and TOOK  
 “ THE CAPTIVES, and WITH THE  
 “ SPOIL

they have not the least pretence of war or quarrel)——“ MEN AND WOMEN, “ SONS AND DAUGHTERS”——“ FOR “ BONDMEN AND FOR BONDWOMEN” to be worn out with unremitted labour, like those poor injured creatures whose places they supplied !—*Great Britain*, I say, with all this accumulated load of guilt has not yet produced *four Chiefs or Noblemen* to PROTEST against this most abominable Tyranny, and “ to “ *stand in the Gap*,” with reverential fear of God, to avert the DIVINE VENGEANCE, though *Religion, Humanity*, and even *Common Sense* ought to have prompted them to it !——May we not too aptly compare the principal crimes of the *Jews*, (for which *they lost their liberty*), to the present crying Sins of GREAT BRITAIN AND HER COLONIES !——“ *In the midst of thee*” (said a Prophet from God) “ *have they DEALT* “ BY OPPRESSION WITH THE STRAN-

“ GER : *in thee have they vexed the*  
 “ *Fatherless and the Widow.*” Ezek.  
 xxii. 7. And again, “ *The People of*  
 “ *the Land have used OPPRESSION and*  
 “ *exercised ROBBERY, and have vexed*  
 “ *the Poor and Needy: yea, they have*  
 “ *OPPRESSED THE STRANGER WRONG-*  
 “ *FULLY. And I sought for A MAN*  
 “ *among them that should make up the*  
 “ *hedge, and STAND IN THE GAP be-*  
 “ *fore me for the Land, that I should not*  
 “ *destroy it: but I found none! THERE-*  
 “ *FORE have I poured out mine indigna-*  
 “ *tion upon them, I have consumed them*  
 “ *with the fire of my wrath: THEIR*  
 “ *OWN WAY have I RECOMPENSED*  
 “ *UPON THEIR HEADS, saith the Lord*  
 “ *God.*” Ezek. xxii. 29—31. And have  
 not the Inhabitants of *Great Britain* and  
*her Colonies*, therefore, just reason to ex-  
 pect a *similar VENGEANCE for the like OP-*  
*PRESSIONS?* Do they flatter themselves,  
 that the *same God* will permit them to go

*your Order*, in particular, with the omission. The *crying Sin* has hitherto been

sincere personal respect and esteem for several truly worthy and learned Individuals of that order, now living, but I am even descended from one of the same holy function, who in his correspondence with foreign Protestant churches, very ably defended and promoted the *Establishment of Episcopacy*; and, above all, I am thoroughly convinced by the Holy Scriptures that the institution of THAT ORDER in the Christian Church IS OF GOD; and that the only defect in the *English Establishment* of it, is the want of a FREE ELECTION \* to the Office. For as it may clearly be proved

\* The learned Judge Blackstone, in his Commentaries, book I. c. 11. p. 377. informs us, that "ELECTION was, in VERY EARLY TIMES, the usual mode of Elevation to the EPISCOPAL CHAIR throughout all Christendom; and this" (says he) "was promiscuously performed by the LAITY, as well as by the CLERGY," ("per CLERUM & POPULUM:") for which he cites very ample authorities. But afterwards a complaint of tumultuous Elections, together with the supposed Royal Prerogative of granting the Investiture of Temporalities (though the Temporalities, being originally granted to support the Dignity of the Office, cannot reasonably be so far drawn from the first intention, as to deprive the Office of that real Dignity which arises from a free Election) served the designs of Emperors and Kings as a pretence to invade the Freedom of Election; and the same pretence of TUMULT proved equally favourable to the opposite designs of Popes; so that these jarring interests seemed united, however, in their endeavours (as it were by one Spirit of Antichrist) to deprive the Church of her ancient Right, which (had

been far distant from your *sight*, and perhaps was never fully represented to you,

proved that the *Churches of Britain and Ireland* have a just and ancient *Right* to *elect* their own Bishops, and did actually exercise that right for many ages, till the antichristian Usurpations of *Monks* and *Popes* over the secular

(had it been maintained) would probably have prevented most of the future usurpations of the *Papal Antichrist*; and therefore “the Policy of the Court of Rome at the same time began by degrees to EXCLUDE THE LAITY from any share in these ELECTIONS,” (says the learned Judge Blackstone,) “and to confine them wholly to the CLERGY, which at length was completely effected.” 1 Blackstone, c. 11. p. 378. The original ground for the complaint of *tumult* in these *Elections* was probably occasioned by the neglect of that unexceptionable Apostolic mode of Election described in Acts i. 15 to 26; for when Christianity began to be corrupted by Vows of *Celibacy*, and other Popish and Diabolical Doctrines, the *Clergy* and *Laity* began to have opposite interests to serve (which ought never to be) in the Choice of their Bishop, and, of course, the two contending parties would reciprocally depend upon their own activity, zeal, or address for success in the *Election*; so that *Tumult* (the old complaint) must be the necessary consequence; whereas had it been an indispensable form to nominate two qualified persons (viz. either *two* by the promiscuous suffrages of both parties, or *one* by each party), and afterwards, in solemn prayer, to submit the final decision to the Providence of God by a Lot (as in the *Apostolic Election*), there could be no room for contention: the undue influence and partiality of *Individuals* would be effectually checked; and, above all, the joint prayers of *both parties*, in an appeal to God’s decision, would certainly add *Solemnity* (instead of *Tumult*) to the *Election*, if not also much additional

for assistance! *You know the Scriptures,*  
and therefore to you, my Lords, in  
particular

perversion of that just and ancient *Right* † abovementioned, and is entirely destructive of all the desirable purposes of a free *Election*. This practice, however, cannot be censured in stronger terms than those in  
which

pointment of two persons by the *Congregation* or ὄχλος:—" *Hæc*  
" *oratio*" (says he, speaking of Peter's Address to the People)  
" *quum placuisset MULTITUDINI statuerunt DUOS,*" &c. And  
a little afterwards he gives the following commendation of that  
primitive example:—" *Tametsi SORTES periculose non sunt, quæ*  
" *utricunque faverint, probum & idoneum designant. Nec totum*  
" *negotium creditum est SORTIBUS. SUFFRAGIIS sunt electi*  
" *DUO probatissimi. Inter hos ambiguitatem Electionis finit SORS,*  
" *quæ nec ipsa temeritatem habere potuit, cujus eventum moderatur*  
" *precatio. SORS igitur hæc, quæ nihil aliud fuit quàm DE CLA-*  
" *RATIO DIVINÆ VOLUNTATIS, designavit MATTHIAM,*  
" *quânquam JOSEPH præter cognominis*" (viz. Justus) "*com-*  
" *mendationem, etiam JESU propinquitate commendebatur. Et*  
" *tamen huic prælatus est Matthias, quo nos doceremur IN DELI-*  
" *GENDIS EPISCOPIS, quibus credenda sit Evangelicæ Doctrinæ*  
" *dispensatio, adeo nihil esse tribuendum humanis affectibus,*" &c.

† In a little Tract (by John Barnes, an English Benedictine) intituled, *Sententia de Ecclesiæ Britannicæ Privilegiis*, which was printed together with some little Tracts of Archbishop Usher in 1687, we find still a more ample testimony of the ancient *Right* of chusing *Bishops*:—" *Cùm ANTIQUI MORES Ecclesiæ*  
" *sæc*" (speaking of the ancient BRITISH, SCOTCH, and IRISH) "*postularent ut OMNIA inter se SYNODICE agerent,*  
" *tum pro EPISCOPORUM ORDINATIONIBUS, tum pro aliis*  
" *negotiis Ecclesiasticis. Verba eorum ex BEDA, lib. ii. c. 2. Ec-*  
" *cles. Hist. sunt, QUOD NON POSSUNT ABSQUE SUORUM CON-*

SENSU

particular I appeal ! If I have misrepresented *the Word of God*, on which my

*Opposition*

which it is expressly condemned by a subsequent Act of Parliament, (1 Edw. VI. chap. ii.) though the former Act is supposed to be still in force, viz. “*The said*  
“ ELECTIONS be in every deed NO ELECTIONS but only  
“ by

SENSU ET LICENTIA PRISCIS ABDICARE MORIBUS.”  
P. 154. And after citing an example from *Bede*, concerning the Election of a Bishop (viz. Aidan) by a Scotch Synod, at the request of the Saxon King *Oswald*, to instruct and preside over the Ministry of the newly converted Saxon or English Church (see p. 154 and 155), he further remarks :—“ Et ex HUNTING-  
“ DONIENSI” (says he) “ lib. iii. Hist. & BED. lib. ii. constat  
“ ET SCOTOS ET BRITANNOS OMNIA SUA COMMUNI CON-  
“ SENSU EGISSE.”

It appears also, that the Saxon or English Church, though much less ancient than the British, Irish, and Scotch Churches, did yet enjoy the same inestimable privilege of electing Bishops. The Monk *Matthew Paris* has transmitted to us a memorable example of this, in his Account of the Election, A. D. 1095, of the celebrated *Ulfstan* to be Bishop of Worcester :—“ Processu au-  
“ tem temporis ULSTANUS (ELECTO ad Archiepiscopatum Eboracensem ALDREDO) unanimi consensu, tam CLERI quam TO-  
“ TIUS PLEBIS, Rege insuper ut quem vellent sibi eligerent presulem & animarum Pastorem annuente, IN EPISCOPUM ejusdem loci ELIGITUR.” P. 20. And even in later times, when the Romish Corruptions had so far prevailed as to exclude the LAITY from Elections, yet the Clergy still enjoyed “ the free  
“ right of electing their Prelates, whether Abbots or Bishops;” for the learned Judge *Blackstone* informs us, that this right was granted in a charter “ to all the Monasteries and Cathedrals in the  
“ Kingdom” by King John, see vol. i. p. 379; and also that  
“ this grant was expressly recognized and confirmed in King John’s

*Opposition to SLAVERY* is founded, point out my errors, and I submit: but if, on the other hand, you should perceive that the Texts here quoted are really appli-

“ *by a Writ of CONGE D’ESLIRE, have colours, shad-  
dows, and pretences of Elections, serving nevertheless  
to no purpose,*” &c.

If it had not been for this notorious defect in point of *Election*, and the general idea of its consequences, I  
am

“ *MAGNA CARTA, and was again established by STATUTE  
25 Edward III. St. 6. § 3.*” *Ibid.* This Statute first gave parliamentary authority, indeed, to the King’s Congé D’Eslire (though it was in use long before), and acknowledges the King’s Right of *Assent* or *Approbation* “ *after the Election;*” yet it contains nothing which can remove the prudent and reasonable limitation to which that *Assent* or *Approbation* was formerly subject, viz. that it “ *WAS NOT TO BE DENIED WITHOUT A  
REASONABLE AND LAWFUL CAUSE.*” Judge Blackstone, b. i. c. 11. p. 379. And this very Act (which was manifestly ordained to restrain the simoniacal practices and shameful usurpations of the Bishops of Rome) expressly acknowledges the Right of FREE ELECTIONS in the Church, viz. “ *that the FREE  
ELECTIONS of the Archbishops, Bishops, and all other Dignities and Benefices ELECTIVE in England, shall hold,*” &c. The Right was also fully established by preceding Statutes, still in force, though (unhappily for this Kingdom) not in use; as — “ *There shall be FREE ELECTION of Dignities of the Church.*” 9 Edward II. c. 14. Title. And again, “ *ELECTIONS OUGHT  
TO BE FREE.*” 3 Edward I. c. 5. Mr. Ruffhead, in his useful Index to the Statutes, very properly refers us, under the head of “ *ELECTION of BISHOPS,*” to this last-mentioned Statute;



applicable to the question before us, that my conclusions from thence are fairly drawn, and that the Examples of GOD'S VENGEANCE against TYRANTS and SLAVE-HOLDERS ought strictly to warn us against *similar Oppressions* and *similar Vengeance*, you will not then, I trust, be backward in *this Cause of GOD and MAN*. *Stand up* (let me intreat you) "*for the Land*; MAKE UP THE "HEDGE," to save your Country; perhaps it is not yet too late! Enter a solemn protest, my Lords, against those who "*have oppressed the Stranger wrong-fully.*" Ye know that the Testimonies I have quoted are of God! Warn

am persuaded that the late worthy Primate of England, would not have found such opposition in his endeavours some few years ago to promote *the establishment of EPISCOPACY in America!*

Statute; for *Episcopal Elections* ought certainly to be included in the meaning of the said Statute, as well as *all other Elections*; for an ELECTION without a CHOICE is a manifest contradiction in terms, and NO ELECTION.

there-

therefore the Nobles and Senators of these Kingdoms, that they incur not a double load of Guilt ! as the burthen, not only of the *much-injured African Strangers*, but also of *our Country's Ruin*, must rest on the heads of those who withhold their Testimony against the CRYING SIN OF TOLERATED SLAVERY ! For “ I KNOW *that the LORD will maintain the CAUSE of the Afflicted, and the RIGHT of the Poor.*” Psa. cxl. 12.

GRANVILLE SHARP.

SOLI DEO GLORIA ET GRATIA.

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☞ This Tract having been unavoidably extended to a much greater length than was at first intended, the Extract from Mr. Morgan's Book, mentioned in p. 258, is inserted in the Appendix of another Tract, intituled, "*The just Limitation of Slavery in the Laws of God compared with the unbounded Claims of the African Traders and British American Slave-holders.*"

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*Tracts by the same AUTHOR.*

Printed for B. WHITE, at HORACE'S-HEAD,  
FLEET-STREET.

- I. **A** Short Treatise on the English Tongue. Being an Attempt to render the Reading and Pronunciation of the same more easy to Foreigners. 1767.

- II. Remarks on several very important Prophecies, first Edition, in 1768, (second Edition, 1775.)

This Book contains, 1st, Remarks on the Prophecy of Isaiah vii. 13-16.—That a *Virgin should conceive and bear a Son.* 2dly, Remarks on the Nature and Style of prophetical Writings. 3dly, Remarks on the Accomplishment of Isaiah's Prophecy, (vii. 8.) "*Within threescore and five Years shall Ephraim be broken, that it be not a People.*" 4thly, On the Departure of the *Sceptre and Lawgiver* from Judah. 5thly, A Confirmation of the above Remarks by farther Examples drawn from the Prophets, &c.

- III. A Representation of the Injustice and dangerous Tendency of *Tolerating Slavery*; or of admitting the least Claim of *Private Property in the Persons of Men* IN ENGLAND. Being an Answer to an Opinion, given in the Year 1729, by the (then) Attorney General and Solicitor General, concerning the Case of *Slaves* in GREAT-BRITAIN. 1769.

This Tract contains many Examples of the monstrous *Iniquity* and *Injustice* of the Plantation Laws respecting Slaves; as also some Account of the gradual Abolition of the ancient English *Slavery* called VILLENAGE, which was at length happily effected by the Wisdom and Perseverance of the English Courts of Common Law.

- IV. Remarks concerning the Encroachments on the River Thames near *Durham-Yard.* 1771.

V.

V. An Appendix to the Representation of the Injustice and dangerous Tendency of tolerating Slavery. (See Number III.) 1772.

VI. Remarks on the Opinions of some of the most celebrated Writers on CROWN LAW, respecting the due Distinction between *Manslaughter* and *Murder*; shewing that the Indulgence allowed by the Courts to *voluntary Manslaughter* in Rencounters, DUELS, &c. is *indiscriminate* and without Foundation in Law; and is also one of the principal Causes of the Continuance and present Increase of the *base* and *disgraceful* Practice of DUELLING. 1773.

The peculiar Case of *Gentlemen in the Army*, respecting the Practice of DUELLING, is carefully examined in this Tract; as also the Depravity and Folly of *modern Men of Honour* falsely so called.

VII. In two Parts. 1. A Declaration of the People's *Natural Right* to a Share in the Legislature; which is the fundamental Principle of *the British Constitution of State*. 2. A Declaration, or Defence, of the *the same Doctrine*, when applied *particularly to THE PEOPLE OF IRELAND*. 1774. (2d Edition, 1775.)

In these two Pieces many Examples and Proofs are produced concerning *the parliamentary Rights of the People*; viz. That the Assent of the People is absolutely necessary to render Laws *valid*; That a *free* and *equal* Representation of the Inhabitants of this Kingdom is necessary for the *Salvation* of the State, and the *Security of Peace* and of *Property*; That the Representatives of the People have no *legal* Right to give assent in any "*new Device without Conference with their Countries*;" That it is an ancient and just Right of the People to elect a *new Parliament* "*every Year once, and more often if Need be*;" and that no Regulations whatsoever, wherein the *Representatives* are made *Judges of their own Elections*, can be effectual against national Corruption! Examples are likewise here given of several *surreptitious* STATUTES that are void through the Want of *due legal Assent*; and of Others that are void by being unjust

unjust and repugnant to *constitutional Principles!* The Danger of keeping *standing Armies* is also demonstrated, and the Wickedness and *Impolicy* of Acting by *national Corruption!* &c. &c.

*The following Tracts by the same AUTHOR*

A R E

Printed for B. WHITE, in FLEET-STREET, and  
E. and C. DILLY, in the POULTRY.

VIII. The just Limitation of *Slavery* in the *Laws of God*, compared with the unbounded Claims of the *African Traders* and *British American Slave-holders*.

To this Piece is added a copious Appendix, containing, An Answer to the Rev. Mr. *Thompson's* Tract in Favour of the *African Slave-Trade*. Letters concerning the *lineal Descent of the Negroes* from the Sons of HAM. The *Spanish* Regulations for the gradual Enfranchisement of Slaves. A Proposal, on the same Principles, for the gradual Enfranchisement of Slaves in *America*. REPORTS of Determinations in the several COURTS OF LAW against Slavery, &c. 1776.

IX. THE LAW of PASSIVE OBEDIENCE; or Christian Submission to personal Injuries :

Wherein is shewn that the several Texts of Scripture, which command the entire Submission of *Servants* or *Slaves* to their *Masters*, cannot authorize the latter to exact an involuntary *Servitude*, nor in the least Degree justify the Claims of modern *Slave-holders*; and also that the several Texts, which enjoin Submission to *Rulers, Magistrates, &c.* do not in any Respect authorize the dangerous Doctrine of an *unlimited passive Obedience*.

X. " THE LAW OF LIBERTY ;" or (as it is called in Scripture by way of *Eminence*) " the Royal Law," by which all Mankind will certainly be judged !

XI.

XI. THE LAW OF RETRIBUTION ; or a serious Warning to *Great-Britain* and her *Colonies*, founded on unquestionable Examples of God's temporal Vengeance against Tyrants, Slave-holders, and Oppressors. 1776.

The Examples are selected from Predictions, in the Old-Testament, of *national* Judgements, which (being compared with the actual Accomplishment) demonstrate " the sure Word of Prophecy," as well as the immediate Interposition of divine Providence, to recompence impenitent *Nations* according to their Works.

*Traacts, by the same AUTHOR, now in the Press for Publication.*

XII. A Tract on the *Law of Nature* and Principles of Action in Man.

XIII. THE CASE OF SAUL ; being an Appendage to the former Tract, wherein the *compound Nature* and various *Principles of Action* in MAN (with the Reality of *supernatural spiritual Influence*, both good and bad) are proved by unquestionable Examples from the History of that unfortunate Monarch, and also from many other Parts of Scripture.









